THE CHINESE RECORDER

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Rev. WILLIAM HEDGES ELWIN, B.A. (Cambridge, England), is a member of the Church Missionary Society. He worked for seven years in Ningpo and then went to Tokyo, where he has spent ten years, giving most of his time to work among Chinese students. He was born in China in 1873, returning as a missionary in 1898. He is at present in charge of the Church Missionary Society Chinese Students' Mission in Japan, and especially in Tokyo.

AMASA ARCHIBALD BULLOCK, B.S., M.S., is a member of the American Presbyterian Mission (North) who has been in China eight years, seven of which have been spent in Nanking in educational work. He is Dean of the School of Education of the University of Nanking, and Secretary of the Suwan Christian School Board.

ARTHUR RUGH, B.A., is a member of the Young Men's Christian Association who has worked in China seven years as National Student Secretary. The problem presented in his article is therefore a very practical one.

Mr. W. M. DANNER is the Secretary of the Mission to Lepers in the United States. He has recently completed a visit to the East in connection with the interests of his Society. The interest in work among the lepers and plans to meet their needs were advanced as a result thereof.

Rev. C. E. SCOTT, M.A., D.D., is a member of the American Presbyterian Mission (North) who has been in China since 1906. He has recently written a book called "China from Within" in which he gives his impressions and experiences met with in connection with his itinerating evangelistic work.

Mrs. KATHERINE WILLARD EDDY has been engaged in work in connection with the Y. W. C. A. for a number of years. She was head of the Women's Training School in Kansas city for three years and is now a secretary of the National Board of the Y.W. C. A. She is at present acting as National General Secretary for China.

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VOL. XLIX FEBRUARY, 1918 NO. 2

Editorial

"Standards."

"PROGRAMS, standards, and budgets" are terms often heard in modern days. How far have the ideas back of them been applied to mission work? How many missions or churches or schools have a definite aim in view and at least some idea of what it would take in the way of resources for a certain definite period to attain to that aim? Mr. Cochran's plan for Christianizing the northern part of the province of Anhwei is an attempt to secure a definite program of missionary activities. Undoubtedly in many details all such programs fail to meet the actual changing needs; nevertheless they are invaluable as a guide to planning and to adequate attempts to meet mission problems. There has recently come into our hands a tentative draft of a scheme to draw up standards for church activity. The plan of this tentative draft is to find out what things, or along what lines attainment should be achieved before a church can be spoken of as a standard church. This same thing is, of course, already done with regard to Sunday schools, and one wonders why it is not done more with regard to churches. Such programs and standards, while they should be flexible, are a great help in directing the work of churches and institutions and could wisely be more generally used than they are.

Korean Missionaries. THE second attempt of the Korean Church to do missionary work among the Chinese is too significant to be passed without special notice. We have given the main facts in our "Missionary News" department as received up to date, and hope to keep in touch with this important work.

Two points are worth noting; first, that the Korean Church has sufficient Christian vitality to begin to take part in the problem of reaching the unevangelized portions of the world; second, that they may have something real to contribute along the line of solving the problem of self-support,—which is one of the great unsolved problems of mission work in China. Some think Western money has been spent too freely, with the result that Chinese Christian zeal has not been aroused sufficiently for them to do a full share in the carrying on of Christian work in China. It does seem to be true that the soul energy put into contributions for idolatrous practices has not, in the case of those who have given up such practices, been transferred fully to the Christian Church. How far this is actually true we do not know, as definite statistics are not obtainable.

If Chinese Christians were to respond to the call of home mission work more along the lines that the Korean Church has responded to the call of foreign mission work, Christianity would make more rapid progress than it yet has done. There has been a start in this direction in China but somehow the fire of missionary zeal which shall send the Chinese Church out for its untouched and unsaved brethren has not yet burned very fiercely.

* * *

Chinese Women and Administration. THERE has come into our hands the Bulletin of the Shanghai Cantonese Union Church, which gives the results of the election of trustees for 1918. The interesting point is that twelve of these are women, twelve of them men, and only one a foreigner—a woman. This recognition of the right of Chinese women to a share in administrative responsibilities is significant. In some instances old-world ideas have operated in the West to the at least partial exclusion of women from this important phase of work. But no one will deny that a new order of things has already arrived and that the ability and right of women to participate more fully in the administrative function is fully recognized.

But what of China? While there are many precedents as to the social status of women they do not determine finally her position in the Christian Church. Indeed in this regard, as in others, Christianity is still in the formative stage. The Chinese Christian Church is now at the most impressionable stage of its whole existence. Chinese Christians are learning to form new habits. Why should not more of us follow the lead of this enterprising group in Shanghai and consider carefully the giving to women of a larger share in the administration of church organizations?

* * *

Visit of the Director of the Board of Missionary Preparation.

THE Rev. Frank K. Sanders, Ph.D., Director of the Board of Missionary Preparation in the United States, is planning for a somewhat extended visit to China in connection with the special field of missionary preparation. Dr. Sanders has asked the China Continuation Committee to take charge of the arrangements for his visit. He expects to arrive in China in early April and to remain until about the middle of August.

The specific objective of the proposed trip is the survey, as far as possible, of the whole range of mission work in China. To do this, conferences with as many missionary groups as feasible will be held, considerable time will be given to a study of the Training Schools at Peking and Nanking, and as many unhurried conferences as possible will be held with missionaries particularly interested in the problem of the preparation of missionaries for work in China. An outline of questions raising fundamental problems in connection with missionary preparation is now under consideration for use in the proposed conferences.

This visit is exceedingly opportune. The situation with regard to the preparation of missionaries in China is unique, possibly paralleled (in part only) by the situation in Japan. The need for special preparation on the China field has been met by the establishment of several Training Schools. The question of the relation of that part of missionary preparation done in China with that done at home, is one that requires careful consideration. The visit of Dr. Sanders will help towards a clearer understanding on the part of the missionary body of the aims of the Board of Missionary Preparation, and on the part of the Board of Missionary Preparation of the function of the China mission field itself in the adequate prep-

aration of future missionaries to China. It will undoubtedly result in a greater measure of co-operation, so that the resources available at the home base and in China will be more adequately and efficiently used in the preparation of missionaries to meet the complex conditions of mission work in the "Celestial Kingdom."

* * *

Chinese Christian Opinion. We have often heard it remarked that many of our Chinese brethren fail to express their ideas on a certain topic under consideration between them and their foreign brethren because the more aggressive Westerner gets in his ideas first. This is, of course, not always true, and yet often through a courteous deference to others the real opinions of the Chinese are not expressed. It is absolutely essential in this day and age that we understand fully the reactions, up to the present time, of the Chinese to the Christian propaganda. We have noted a tendency in one or two cases for missions to request money rather than missionaries in order that the funds might be used in the preparation and support of more Chinese workers. While we do not feel that the day of the missionaries has passed, yet undoubtedly this will be done more and more. Would it not be a wise thing for the Western brother to form the habit, to a certain extent, of waiting until his Chinese brother has spoken his inmost thoughts on any particular problem under discussion? The CHINESE RECORDER intends to try to live up to its own ideas on this subject by securing, if possible, during the coming years, a number of articles from the Chinese on problems connected with their own religions and with the establishment of Christianity in China.

* * *

The "Blind Eye." In connection with those activities engaged in on Sunday by Christians or students in Christian schools, outside of attendance upon or participation in religious services, we have heard it said more than once that the "blind eye" is turned to them. Recently a missionary wrote to us and said that, hearing a rather unusual noise one Sunday on the playground of the school, he started with stern mien to put a stop to the sacrilegious frivolity evidently going on. He crept in the gate very carefully, however, and after noting the harmlessness of the games in which the students were engaged, crept out again just as quietly. He was,

of course, wise in leaving the students alone. But is it wise to have it understood on the part of Christians and students that we hold to certain standards of activity on Sunday but through force of circumstances ignore the violation of them? Is there not in that attitude a suggestion either of moral weakness or intellectual deficiency, in that we are too weak morally to oppose (or too wise) and unable to wisely direct? We should, of course, not draw attention to this had it not been brought to our notice in more than one case. Is there not here, then, an unfinished task that as missionaries we must take up and solve wisely?

* * *

Mission Libraries.

THE 1917 Report of the Foreign Missions Conference of North America refers to the Missionary Research Library established at No. 25 Madison Avenue, New York. In this Library there are in full or in part the files of over 800 missionary periodicals; there are received continuously nearly 200 current missionary periodicals; there are now quite complete files of the Annual Reports of nearly 300 missionary societies; there is also a collection of nearly 15,000 bound volumes and about 3,000 pamphlets.

We recommend to those going on furlough that they keep this Library in mind. Among other things, missionaries returning home might wisely spend some time in looking up in this Research Library information on the problems they may have in mind, intending to bring back to the mission field the results of their studies.

The reference to this Library reminds us, however, that while as a class missionaries deal largely in ideas they do not read to the extent they should. Somebody has advised that the missionary should always have at least one book on hand that is being read. How many are able to do this? For one thing, finances affect the number of books that can be read. Books, like other things, are not getting any cheaper. A false sense of economy often leads first to a cutting down of reading matter. Has not the time come for something more to be done along the line of missionary circulating libraries, libraries that would put within the reach of missionaries, at a nominal cost, good books that they ought to read? We do not wish, as missionaries, to "load up" about once every seven years, then pour out what we have in two years and spend another five years before we can load up again. To maintain our influence with the increasing number of up-to-date Chinese leaders missionaries must keep in touch with the moving thought of the world. They cannot do it unless they read.

The Promotion of Intercession

J. W. Lowrie

O LORD, REVIVE THY WORK IN THE MIDST OF THE YEARS, IN THE MIDST OF THE YEARS MAKE KNOWN; IN WRATH REMEMBER MERCY..... HIS GLORY COVERED THE HEAVENS AND THE EARTH WAS FULL OF HIS PRAISE. HAB. iii: 2, 3.

What our China Missions are crying out for no less than the churches at home, is a real, God-made REVIVAL.

The World War is God Almighty's barrage sent down to block the stealthy advance of "learned" apostasy that threatens to surround and overwhelm his Church. It is as truly God's barrage as was the murder on Calvary which also was the scheme of devils and devil-ridden men, but was turned of God to the salvation of the world.

Don't we Christians know that, though God cares for your body and the well-being of society, he cares eternally more for what is to live with him forever or be shut from him forever—yourself. Your body, mere water, beef, and flour, has its value to him, but it's *you* he was tortured for at Golgotha and he doesn't propose to have that agony of his Father's hidden face and of the sneering crowd around come to nought through your or my grovelling misconception of it or wilful indifference to it.

Here we are 400 years after that great revival, commonly called the Reformation, the greatest God-sent revival after Pentecost, followed by one more in the eighteenth century, which saved the Anglo-Saxon race, if, indeed, it is finally to be saved. The world stands in as ghastly need of a third revival now as did the Church of England in Wesley's day or Rome in Luther's and this war is God's trumpet call to the Church—the world has no ears to hear—"Ho, the enemy has come in like a flood; arise, believe, follow me, I am lifting up a standard against him."

The devil's camouflage—hypercritical scholarship—求毛蒜, 求絲得土—behind and within which lay denial of God's Holy Word and of Christ's infinite person and power, had well-nigh duped the Church of Christ, when this world-saving war came on,—world-saving, despite its death gas and liquid fire, if indeed the Church of Christ, in Germany and out of it, will awake and implore God's forgiveness for insulting his word, belittling his eternal Son and forgetting her neighbours, soul as well as body.

If the war stops before Christ's Church mourns this mourning and implores fresh faith—like Luther's, like Wesley's, like Spurgeon's, George Müller's, Hudson Taylor's, Dwight Moody's, Woodrow Wilson's, this priceless tale of young men's blood will have been measured out in vain, but if, reeling to and fro, all our wisdom swallowed up, because we rebelled against the words of God and contemned the counsel of the Most High (to save the world by the lifeblood of Jesus his Son) we cry unto the Lord in our trouble, he will break the gates of brass, the fool, Church of Christ, afflicted because of her iniquities, will be shouting "O that men would praise the Lord for his goodness and for his wonderful works to the children of men," and the measureless tale of the world's fresh blood—there was no other way—will not have been yielded up in vain.

Whether we shall have a God-born revival in China—a great one, commensurate with the World War which he has sent, like Luther's in spirit and like Wesley's—depends upon our sorrow for dishonoring him, and our broken-hearted cry for mercy and renewal.

Pledge yourself with God to cry for this daily with the myriads who are definitely imploring him in many lands; it is the great blessing that will turn the channel of history and save God's much-loved republic of China.

Contributed Articles

An Adequate Plan for Christianizing the Northern Part of the Province of Anhwei

J. B. COCHRAN

HAVING been supplied with the above topic the attempt was made to combine the necessary statistics as to force and plant with a readable article. The result was "without form and void and darkness was upon the face of the deep."

By aid of a few drainage ditches the statistics have been run into a reservoir and appear, together with a map, ready for the consideration of those interested in a study of the frame upon which the body of our work is built. In the article we shall endeavor to show the steps by which our Mission has reached the conclusion that this force and plant are desirable and hope that thus clothed upon with a substantial body and breathing with a living spirit our work may not hang on the wall in the formality of tables but may stand forth in the reality of life.

The message of Christ is the word of life. Life begets life. The Church lives by a vital connection with the living Head. We are not here to sell cigarettes and "humanity pills" nor yet kerosene oil and cotton goods. We have to do with the spread of a living organization. We may learn much from the methods of our business friends but the moment that we become absorbed in census-taking, surveys, statistical tables, card catalogues, evangelists' reports to the exclusion of the pulsing, throbbing, desponding, sorrowing, exultant, expectant, intensely individualistic, intensely communistic human life about us, in that moment do we diminish our carrying capacity as channels through which the stream of life can flow.

In the pressure of this human life upon us, in the daily appeal for guidance and strength made by those about us, in the doors of opportunity opening on every side, and alas some closing, and in the smallness of our numbers, too, lies our excuse for no modernly scientific survey of our field, though

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

we feel that such a survey would be helpful to us and might modify to some extent the details of our plans as outlined, yet these plans have been developed with the natural growth of the living organization and in the future can enlarge to meet the needs of a developing work.

The Northern Anhwei field of the Northern Presbyterian Mission has no other missionaries working within its borders. We have none of the problems of church comity, none of the assistance of fellow laborers. The responsibility of the district is upon our shoulders. If it is to be reached it must be reached by us. In the fall of 1901, as soon as it was safe to do so after the Boxer uprising, the four men appointed to open the Hwaiyuan Station settled in Hwaiyuan. A Chinese house with mud floors, stone walls, and thatched roof was rented. Windows were opened in the walls and board floors added. The following year the families of two of the men, and one single woman came to the Station. The original thatched rooms are still the home of three members of the Station though four foreign residences have been built. Within three years each of the eleven walled cities of the district had been visited by all the men of the station. Many country towns and villages were visited that never before had seen a foreigner.

After these visits a meeting of the station was called and a plan of evangelizing the district formulated. The neighboring missions on all sides were approached to see if they could not assume larger responsibility, reducing the territory that fell to our care. All had more than they could adequately serve and there remained to our Mission ten walled cities in a district three hundred English miles long by one hundred and fifty wide. It was decided by the station that we should open stations with resident foreigners in Nanhsuchou, Shouchou, Wuho, and possibly Mengcheng. The opening of the first of these was approved by the Mission and steps were taken to get the necessary appropriations from the Board.

In the meantime the work of the Hwaiyuan Station was steadily developed. The dispensary changed to a hospital, the day schools for boys and girls to boarding schools and the numbers of Chinese teachers and evangelists increased. In the beginning an attempt was made to secure Chinese with theological training, but after many failures we secured young college graduates from the Shantung University and to these men is largely due any success that has been reached. One

of them particularly has been a great power in our field. He has started a prayer circle among the inner circle of Chinese and foreigners and for several years has kept it alive by his interest. He is now in charge of the work in the city of Mengcheng with 122 Christians and 150 inquirers on the rolls, eight chapels, seven boys' day schools, and four additional places where worship is held every Sunday.

In the fall of 1913 it was apparent that a revision of the plan for Christianizing the district must be made. In that year Nanhsuchou was formally opened as a station, but it was nine years since the plan was first proposed. There seemed little hope of opening three more such stations in a generation. It was determined to open one more station at Shouchou. Mr. Sun and men like him had shown us that the work is safe in their hands. It was agreed to equip the other seven walled cities of the region and one or two of the large market towns with a force of Chinese varying somewhat but capable of running a boys' and girls' school and overseeing the evangelistic work for men and women. The plan has been approved by the authorities, all but two of the walled cities are now occupied and as funds are appropriated the force and equipment of each will be brought up to the proposed standard.

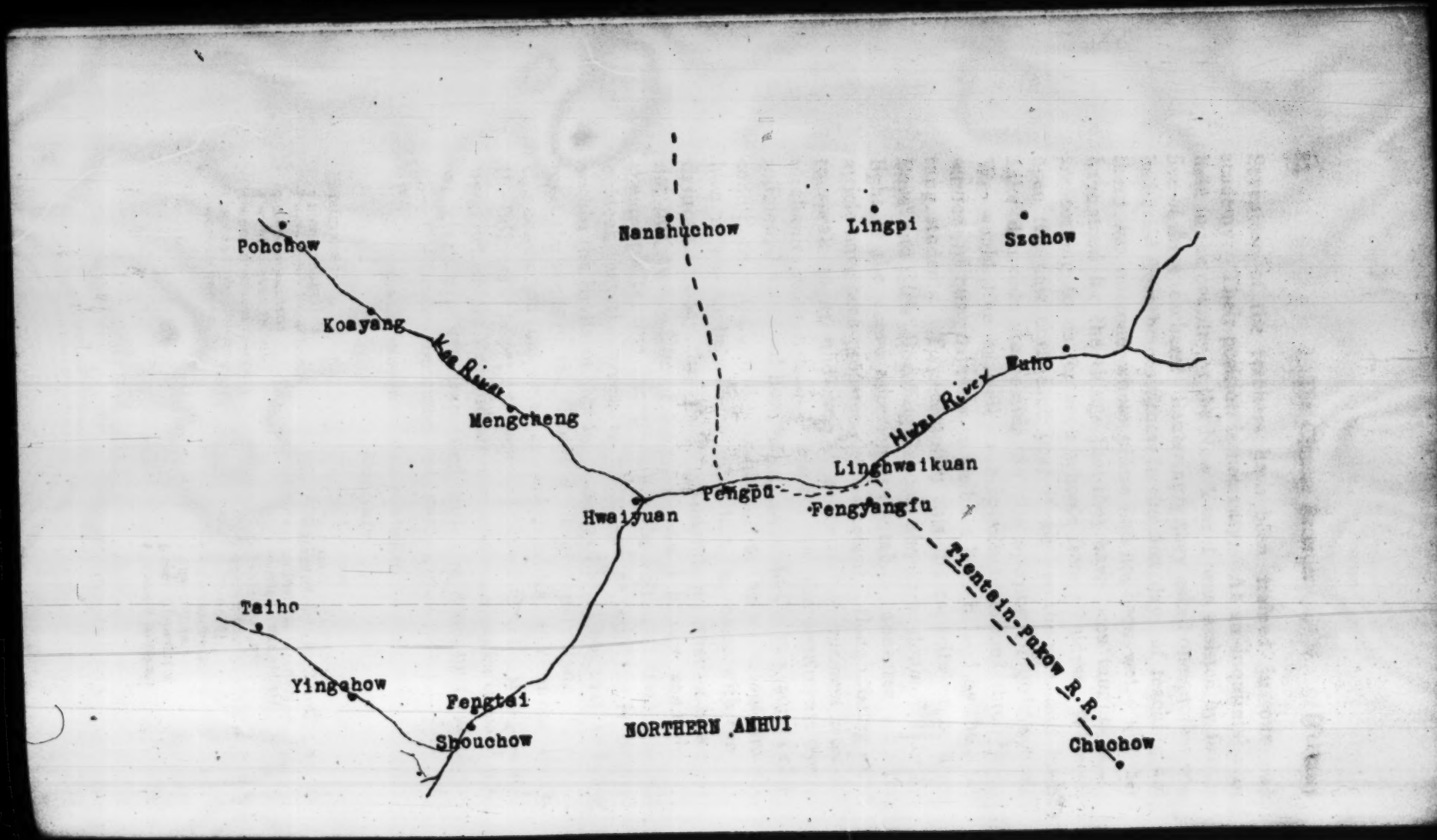
The spring of 1917 sees the third step in our development. Plans for evangelizing the district are well under way. The centers in the cities are covered by the stations and out-stations. In the country districts chapels are being built without help from the Board. The Christians are keen on spreading the Gospel story. Classes for inquirers held through the country everywhere crowd the capacity of our buildings. The problem is to hold to Christian living by constant growth those who have confessed the Master and to have a strong and spreading Christian Church. To this end these country chapels are constantly urged to join together and call their own pastor. Plans are on foot which we hope will accomplish this in several places. In the meantime a summer class is annually held to which are called the Christian leaders of each community and they are helped by study and by prayer to better lead their brethren. For oversight and guidance of these chapels and Christian leaders we largely trust to the Chinese evangelists, college graduates, with infrequent visits from the foreign missionary. A further steadying influence is supplied by the teachers of our day schools—now twenty-five in number.

Seventeen of the teachers have been trained in our own academy. Their position is not easy. At an inquirers' class held in the country at the New Year I was assisted by four or five of these teachers. Banteringly they asked one another who had cried from homesickness in the first days of teaching and there was not one whose pillow had not been wet. But they have stood for the things that they have been taught. Calls are coming to us for such schools from all sides. We could open ten new ones each year if we had the men and funds. Like demands are coming for the opening of girls' schools. We would like as well to help other stations through the services of our graduates as we have been helped by the Shantung students. To accomplish this the capacity of both our Boys' and Girls' Boarding Schools should be doubled. In the light of the above experiences the tables connected with this article have been prepared. On a recent furlough, being called to speak to an audience of hardworking business men and mechanics who had little respect for the sentimentalities of religion, I described how we had come to China ignorant of the conditions, uninformed of the details of the work, not knowing how it was to be accomplished but impressed with the need, desirous to obey the Divine command and trusting in a power not our own. Then I described how the way was lightened, the people became friends and in the course of time it became evident that the necessary undertakings could not be confined within the limits of our ill-considered ideal but that we had to meet the needs of the changing life of the nation. It is with this conviction that we make out our tables and plan our work in the fullness of hope; but then we turn again to the true principles upon which we live and are sure that no mistake is made when we give ourselves, impressed with the great need, desirous to obey the Divine command and trusting in a power not our own.

FORCE NEEDED IN THE NORTHERN ANHWEI FIELD.

Hwaiyuan.

Foreigners:	Chinese:
3 men evangelists.	6 men evangelists.
2 men school teachers.	9 men teachers (Boarding Schools).
2 men physicians	3 industrial foremen.
4 women evangelists.	6 women evangelists.
3 women school teachers.	6 Bible-women.
1 woman physician.	6 women teachers (Girls' Boarding School).
2 women nurses.	2 men teachers.
	2 physicians.
	4 men dispensers.
	4 women nurses.


Pohchow
Nanshuchow
Lingpi
Szchow
Koayang
Kao River
Mengcheng
Huai River
Linghwaikuan
Pengpu
Hwaiyuan
Fengyangfu
Tientsin-Pukow R.R.
Taiho
Yingchow
Fengtai
Shouchow
NORTHERN ANHUI
Chuchow

Nanhsuchou.

Foreigners:

2 men evangelists.
1 man school teacher.
1 man agriculturalist.
1 man physician.
2 women evangelists.
2 women nurses.
1 woman kindergartner evangelist.
1 woman teacher.

Chinese:

3 men evangelists.
6 men teachers (High school, including agriculture).
2 men physicians.
2 men dispensers.
2 women evangelists.
4 women teachers (Girls' Boarding School).
2 men teachers.
2 women nurses.

Shouchou.

A force similar to that at Nanhsuchou without the agriculturalist and woman kindergartner evangelist.

City Out-stations.

Fengyang, Mengcheng, Koyang, Fengtai, Wuho.

Chinese only; Each place to have:

3 men evangelists.
2 men teachers for boys' school.
1 woman evangelist.
1 woman teacher for girls' school.
1 Bible-woman.
1 librarian in charge of reading-room.

Lingpi, Szchow and 4 market towns under care of Nanhsuchou:

2 evangelists.
2 teachers.

The same number of workers also for Pengpu and Linghwaikwan.

350 teachers for Boys' Day School
250 " " Girls' " " } for entire field.

NECESSARY PLANT.

Hwaiyuan.

		Mex.
10	Residences for foreign missionaries (land and building)	$88,000
20	" " Chinese @ $1,000	20,000
2	Hospitals and equipment	44,000
2	Buildings for Boys' School and out-buildings	50,000
2	" " Girls' " " "	50,000
1	Institutional Church	10,000
1	" "	5,000
	Chapel and buildings for women's work	5,000
	Totals	$272,000

Nanhsuchou.

8	Residences for foreign missionaries	$70,400
15	" " Chinese	15,000
	Hospital and equipment	25,000
	Girls' School	15,000
	Boys' School, including agricultural department	25,000
	Church	15,000
	Total	$165,400

Shouchou similar to Nanhsuchou.

City Out-stations, $10,000 each.

Chinese Students in Japan

W. H. ELWIN

THE Yellow River of Chinese student life has been overflowing its banks.

Numbers.—The largest overflow has been to Japan where there are some four thousand men and two hundred girl students. They come chiefly at their own charges but some have Municipal and Guild Scholarships and a limited number have government grants on getting into the First High School or the Higher Normal, Technical, or Commercial Schools in Tokyo and a few schools in other educational centres of Japan.

Schools.—Science, Engineering, Commerce, Political Economy, Law, and Medicine are most studied. The Japanese language is the medium of education and has to be studied first.

Superintendents.—There is a superintendent of students appointed from China. The provincial superintendents are well paid but their problems often outweigh their honours and advantages and they are constantly resigning in favour of more daring or more placid successors.

Clubs.—There are clubs and societies of all kinds which are helping, among other things, to develop the art of public speaking.

Where from.—Many come from the more undeveloped parts of China—a few from Kansu, many from Manchuria, Kweichow, and Yunnan. Often I am the first missionary or foreigner they have met personally.

All China contributes; e.g., the five of our Church Committee hail from Kwangtung, Szechwan, Anhwei, Chehkiang, and Kirin and the fifteen in our girls' hostel are from ten different provinces.

The homes of some are far from banks or in robber infested neighbourhoods. In conjunction with inland missionaries I am able to act as exchange banker for these.

Life in Japan.—However large his ancestral home he lives very simply in a small Japanese room in Japanese style. A table, a bookcase, a chair or two—but we generally sit on the mats. Chinese food is much in demand as Japanese food gives many indigestion. There are good Chinese restaurants. In the home and in the hostels he avails himself gladly and

regularly of the Japanese bath. It is so simple and convenient that it should become a welcome institution in China.

The longer they stay in Japan the more bitter they are against her. Lately some Japanese of good standing have been trying to give the Chinese a better side light on themselves. But personal and political antipathy clouds the whole sky.

Morals.—Morally there is great danger for the Chinese student in Japan. Neither the Chinese Y. M. C. A. nor the churches have begun to tackle the moral question yet, to our shame, nor have the Christian men seemed to be interested in a campaign against it. Something must be done.

Non-Christian students have not been altogether inactive. Four years ago the "People's Moral Study Society" (民德學會) was started and last winter a "Young Men's Moral Culture Society" (青年脩德會) was launched. It is issuing a really good, but non-religious, magazine.

In their rooms Napoleon is seen in profile, in command, in collapse in a chair, etc., and the pictures of a few other commanding persons. But generally the man's own photograph is most about in his room and a looking glass on his writing desk. This is evidently a grievous flaw in their mental make-up.

Wang Yang-ming.—The philosophy of Wang Yang-ming with its theory that knowledge and practice can not be divorced and that mind is the sole universal principle, and his dwelling on "the good knowledge" which is almost conscience, is attractive to Chinese students.* He lived in China four hundred years ago. Some say Japan's progress is due to the emphasis she places on Wang Yang-ming's teaching. More than one baptized in Tokyo has told me that Yang-ming's philosophy was a stepping stone for him in the direction of the Gospel of Christ. The youth who wrote to me from Japan, "I am reading God's Holy Book every day and behaving it," may have had this teaching on "knowledge and action united" in his mind. Several students in Tokyo have told me lately how Tolstoy's writings are impressing them, showing them how religion is connected with life.

Methods in Tokyo.—There is a fine Chinese Y. M. C. A. building in Tokyo, quite separate from the Japanese and

* See Intellectual and Political Currents in the Far East. Paul S. Reinsch. Houghton Mifflin & Co. pp. 132-139 on Wang Yang-ming.

Korean, controlled from Shanghai. It has done and is doing much for the students. But it is understaffed.

There is a capable young Methodist pastor doing good work.

Our C. M. S. Church for Chinese was built in 1913. A senior Chinese pastor has been in charge for nearly three years. The congregation averages forty.

I am hoping that the Methodist Church, the Y. M. C. A., and ourselves can combine in an effort against moral degeneration, perhaps after Ding Li-mei's New Year's visit. We are combining to welcome him then and Eddy later. A simple Mandarin is our medium of speech.

In this paper one can only touch on some methods and results in our C. M. S. Mission.

Taking Responsibility.—The feature of the past year's work is the shouldering of responsibility by leading men and girls.

Our Church Committee has four sub-committees on (*a*) Things connected with reverence and order in our Church service; (*b*) Literature; (*c*) Hostels and intercourse; (*d*) Finance.

Literature.—We are issuing a bi-lingual English and Chinese quarterly letter to returning students, "The Church's Call to Action."*

This goes out over China and is also used as a tract in visiting men in Tokyo. We shall be glad to supply it to any address in China.

A half-yearly "Tokyo Newsletter" in English is sent to sympathisers, prayer-partners, subscribers, and friends.

Intercourse.—There is a constant interchange of visits between us and the students. Y. M. C. A. tracts and "The Peace Magazine" (S. P. G., Pekin) and Pilgrim's Progress are useful. Two or three times a year we reach out to Kyoto, Nagoya, Osaka, Okayama, Kobe, and Sendai. Threads of friendship are picked up among the twenty to fifty in each place and the local missionary's English Bible class for Chinese emphasized. It was in Kyoto after one such meeting that a man studying science at the University asked if they could have *Christianity without prayer.* The former was a good thing while the latter was superstition!

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*教會智識. 留日中華基公會.

CHINESE STUDENTS IN JAPAN IN ATTENDANCE ON A RELIGIOUS SERVICE HELD, UNDER THE AUSPICES OF THE CHINESE Y.M.C.A., IN CONNECTION WITH OLYMPIC GAMES IN TOKYO, MAY, 1917.

Olympic Games. — There are special opportunities in Tokyo. One such was given us when the Olympic Games athletes came over in May. The Chinese Y. M. C. A. entertained them. We invited them to church on Sunday, May 6th. Out of 120 some 40 came. Altogether more than a hundred students attended the service. Afterwards there were short addresses of welcome and specially bound pocket New Testaments with a line or two on "running the race set before us looking unto Jesus" were given by the Bible Society and ourselves. Mr. Chang Po-ling replied.

The accompanying photograph of most of the congregation was taken in our garden by a Chinese student after the service.

Hostels.—We have a hostel for fifteen men and one to hold twenty-four girls. There are Bible classes in each. We have a Bible talk in the Y. M. C. A. and some of our men share in the Y. M. C. A. life.

A Christian girl, Miss C., has shouldered responsibility, ably assisting Mrs. Elwin in the starting of our larger girls' hostel. A Chinese lady present at the opening sent Y. 20 afterwards with an appreciative note on the work being done for her compatriots. Miss C. is a government grant student. She is very careful of the Church's money while not taking a penny of it herself. She let all the others choose their rooms in the new building (only a rented one) first, saying, "How can I urge self-denial if I do not practise it myself?"

When she came from China to our hostel four years ago she had had a great disappointment in her life and felt that if there were a God he had dealt hardly with her. She was not impressed with what she had heard of Christianity in China. But in Tokyo the very words of her new three yen Bible and the general and personal influences of our mission swayed her life. After three months she applied for baptism, and there was no doubt of her faith and knowledge.

What prayer is.—At the first preparation class she was asked, "What do you know of prayer?" "I know nothing about it," she answered. I turned to a Yunnan girl who had been baptized a year—"How did you find out about prayer?" "As a child," she said, "I was taught by my parents to meditate for ten minutes before breakfast—an old Chinese non-Buddhist custom. But what was the good of that? Thinking inwards did not mend my sin and feebleness. But when I came

to Tokyo and heard you all, I saw what I could do. I turned the ten minutes' meditation outwards to God instead of inwards on self. For three weeks nothing happened. Then suddenly I knew God was listening. Ever since then prayer has been a great joy to me." "Now," I said to the Hunan girl, "you go and see what you can find out." Next week the answer of a strong character was good to hear, "I think it is like this. We are naturally full of our own purposes, plans, and ideas, but when we pray all this goes down and the will of God comes up."

Extension in Yunnan.—In conclusion I can only touch on the fact that two of our men from Tokyo started the Y. M. C. A. in Yunnan seven years ago. One of them found the inner secret of life in Christ in a special way in Tokyo. After studying Buddhism and then the philosophy of Wang Yang-ming, which he said was a stepping stone for him to Christianity, he became a keen witness to Christ. He was given a scholarship to the U. S. A. as a reward for his zeal at the time of the revolution. He is finishing his course there now.

The other went through the railway school in Tokyo and is now chief Chinese engineer on a railway in Yunnan. Four years ago he started a mission with school and Sunday services on his own initiative. When our C. M. S. Mission opened in Yunnan he joined up with it, putting his strength into it.

Extension in Yokohama.—The other extension is to Yokohama where a little struggling Cantonese Union Church joined our mission two years ago.

Our colleagues, Mr. and Mrs. Forester, reside in Yokohama.

A Middle School for Chinese given up by the American Church Mission has been moved to Yokohama. Our mission now controls it. Chinese non-Christian merchants give eighty yen a month and we subsidize it to the same amount. The Christian Japanese governor of the district has given land for a building and the Chinese merchants in Yokohama and Kobe have pledged 14,000 yen to build. Chinese students on arrival in Japan should enter this school.

A doubly foreign mission.—There are great possibilities in all this fascinating work—a doubly foreign mission. May a double portion of prayer be claimed for it?

Sunday Activities—A Symposium

Anglo-Chinese College, Foochow

ON Sunday our students are required to attend church and Sunday school. No amusements are planned for them on Sunday, though I think something should be considered in this connection. For some years a gathering of what might be called a semi-religious character was planned for the younger boys and it met with success, but it put so much work on a teacher already overburdened that it had to be abandoned.

Canton Christian College

The general policy of this College in regard to Sunday observance is expressed in its regulations as follows—"Sunday is the day of rest and quiet and worship. Students are expected to stop other study and athletics, to dress in their neatest clothes, to attend the Sunday service, to be quiet at all times." This regulation is generally observed. Organized sports or noisy games are not permitted, but simple recreation and even quiet games are not prohibited. Teachers are encouraged to take students for walks. A considerable portion of each Sunday is taken up by religious services both compulsory and voluntary. The Sunday school from 9-10 a.m. and the church service from 11-12 are compulsory. In addition to these the boys engage in a good deal of voluntary Christian work both on the campus, amongst workmen, servants, and others in the surrounding villages. The Students' Christian Association supervises most of this voluntary religious work and also conducts a voluntary service for students every Sunday evening. Our general aim is to put as few restrictions as possible on the activities of the students on Sunday but to encourage them to devote their energies to the cultivation of religious character in themselves, amongst their fellow students, and amongst the people of the villages. Believing that "absence of occupation is not rest," especially to vigorous young students, we find that positive encouragement to good work on Sunday is more beneficial than numerous restrictions.

St. John's University, Shanghai

In regard to Sunday observance at St. John's we try not to make the day burdensome to the students. Attendance at the morning service, lasting from ten forty-five to twelve, is com-

pulsory. Attendance at the afternoon service is only required of Christian students.

Students in all departments have one Bible class on Sundays lasting for an hour, which is a part of the regular curriculum. In addition there are other voluntary Bible classes.

During their free time students are allowed to study in their rooms or read in the Library.

As to amusements, organized sports or games are not permitted, but we do not say anything to those who amuse themselves in a quiet manner. For instance, tennis nets are not put out in the tennis season, but if a boy is found practising with a tennis racket against the wall of the gymnasium, nothing would be said.

I have found it very difficult to draw a strict line between what is permissible and what is not permissible, and I keep my blind eye on a good many things which go on. The students, however, understand that no organized sports or matches are permitted.

I think the discussion of the question is a timely one. On the one hand we do not want to shock those who believe in strict Sunday observance, and on the other hand we want to have some consideration for boy nature. Although not a strict Sabbatarian, I have always felt that Sunday should be differentiated from other days in regard to amusements. If there is not such a differentiation, there is great danger lest physical recreation overshadows the use of the day for spiritual and moral purposes.

The University of Nanking

We have, I presume, between thirty and forty students teaching in Sunday schools in the various churches on Sunday. Then we have quite a large number of other students teaching in five or six People's Schools, using the 600-character classics prepared by Mr. Tong, of the Baptist College. Other students, chiefly members of the Student Volunteer Band, go out holding services on Sundays and, I think, certain week nights. Then, of course, they have regular Y. M. C. A. activities.

On Sundays we have only one restriction about games: We do not allow our boys to play tennis, football, etc., but they do have ping pong, checkers, and other games in the Y. M. C. A. room, which they are allowed to play as they please. In fact, we have no printed or stated rules against their playing tennis

and football and baseball, but it is understood by the students that they do not play these games on Sunday. They are frequently out in the yard throwing tennis balls about, kicking small balls, playing their Chinese games, such as shuttlecock, etc., and we think it is a good thing for them to do these things. They are allowed, of course, to go to the Library Reading Room on Sundays.

We have no restrictions or regulations about their studying on Sunday. In general we have not tried to regulate their Sunday life and activities by restrictions and rules. They are obliged to go to semi-voluntary Bible classes and to attend the Sunday morning preaching services.

The Shanghai Baptist College

We have two required religious services; one a preaching service one hour long, and one a Sunday school service. In this Sunday school service we are not using the International Lessons, but are trying to adapt our work to the needs of the students. For instance, the Freshman Class is taking a study of The Problems of Boyhood by Franklin Johnson. It is really an ethics for boys or students, and we believe a splendid preparation for entrance into college life. It is quite successful. We have a Freshman Class of forty men divided into three classes.

There is also the College Y. M. C. A. that meets in the evening, and on these Sunday evenings they often have lectures of general moral interest as well as those Christian.

A number of students do Christian work on Sunday; some in Shanghai, some at a Social Center nearby.

We discourage study of regular lessons on Sunday, but are not very successful.

The library and reading room is open a good deal of the time on Sunday, and we try to help the boys in their selection of reading matter for Sunday; sometimes having a special shelf of books to appoint them to. This section might be increased in its usefulness.

The music hour has just been instituted in the early afternoon before the Church service, to fill in that time. We have had some phonographic pieces, and we are planning on having some practice of new songs for those who wish to come.

After the Church service at 4 in the afternoon, the college students are permitted to walk outside of the campus between

four and six, but are not permitted to go into Shanghai. Recently, we have permitted the middle school students also to walk in groups under the supervision of a teacher, or a qualified student.

There is a real need here, and although we are trying to meet it in the best way that we can, we are frank to say that we do not believe that we have the most perfect system.

The Present Crisis in Elementary Education and Organization

A. A. BULLOCK

MISSION education in China may be at the cross roads, and it will be well for all concerned if careful account be taken of the present circumstances to discover how true this may be. The course of primary education in China has been rather that of an evolution than a creation; and as such it has all the ear marks of a real history, with consequent vestiges of the unfit and useless. It begins to look now as if this course of evolution were to be stopped midway and either a "blotting out" occur or else a conscious process of intelligent adjustment to the new situation take place, thus making mission education a fit instrument to raise up an intelligent Christian citizenry for the nation.

In all walks of life in China the present seems to be most imperatively calling for organization. Organization is taking place in every line of human endeavor in a country where for milleniums individualism has run riot. The government itself has been of this disorganized type. The central powers have exerted only the loosest sort of a control over the component members. Once appointed, any official within the widest limits pursued, by way of a general policy only, what his superiors may have decided upon. For the most part he was allowed to carry on all three forms of government, and he in his turn gave to those under his control and the people practical independence, in all matters except perhaps in matters of taxation, not forced upon his attention. The writer has just heard of a crass murder case, a man killing his wife, and though fully known to be guilty he was unmolested just because no one came forward to accuse him to the magistrate.

This policy of laisser faire has come to be so much a part of the national life that to attempt any systematic governmental regime has been despaired of. With a government run on personal lines, governing a race equally content to let things run on so long as they did not interfere with personal privileges; with business untrained to mutual trust or central direction, it is quite unlikely that there would be found any large amount of co-operation or organization in forms of philanthropy, social amelioration, or religion. This is precisely the case.

Western business organization after a century or more of pronounced success has not succeeded in acclimating itself. Absentee directors and presidents to the contrary notwithstanding, it has waxed rich and powerful without making any great impression on the habits of the nation. And mission work has certainly been carried on a long time in China. Yet aside from the initial administration in the land of origin, that finds the recruits, solicits the funds and governs, as it were at the end of a long stick, there has arisen on the ground very little that might be called organization. With some missions there is maintained on the field a strong central administration, but this may be called an extension of the home form into the field, and not an organization on its own merits of the new work created. The missions, like business, have not gone very far toward correcting the weakness of the Chinese; they have not moved very far along the road of "team-work"; they have not attempted much toward making their work fit the people and circumstances they have nominally come to help. May it not be possible that there is ground for the complaint that they, like business, are in business, too, for their own sakes?

The reason for this may be partly that the missions, at best, have only reached adolescence, and are therefore not numerically strong enough in adherents or converts to warrant organization; or it may be that the body of believers are still so untrained that they are not able to take any leading part in determining the policies. Or again, the reason may be that the Chinese environment has smothered any specific organization or division of authority. Possibly every one who has attempted to conduct his evangelistic or school work more "scientifically" has found these two sets of difficulties confronting him; and the insidiousness of the "east" of Kipling has overcome him.

But times have changed, and so much so that many will deny that the above analysis is a correct one. The government

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But times have changed, and so much so that many will deny that the above analysis is a correct one. The government

and the business men are making a serious attempt to set definite salaries, define distinct limits of authority, do real bookkeeping and intrust their money and authority to delegates. The process has not proceeded very far, but it is in the air. The same may be said of the missions, for there is a gradual movement to create on the field a machinery that will in time be self-perpetuating and independent. With respect to the educational side of mission work, organization is rather "spotted." In some places it is well advanced and in others it is almost nil. It is this educational organization side of the issue that concerns the present paper.

Educational procedure cannot be a private matter. Its implication is unity and more or less uniformity. There can be no such thing as universal knowledge without co-operation. No school can stand by itself entirely and disregard the times. There may be apparent instances of schools that are self-sufficient; but on closer inspection it will be seen that they have this special status only because there are, for instance, organized systems supplying them with their teachers, that set the standards and interpret the times. If all men turned anchorites who would feed them? Each age has its distinctive educational bias: its ideals and its practices: and these of themselves demand that schools be organized. Uniformity of procedure, more or less of text-books, of standards (so that change of residence does not interfere with advancement), and of teacher training—all these and many others have entered in to bring about the spontaneous coagulation of schools and teachers everywhere. Of all schools the universities have been the most jealous of their individuality; and yet in America these apparently most self-sufficient and, financially, entirely independent institutions have found it imperative to organize into a loose association for their own protection. Thus we find the old, proud, private foundations and the new stalwart state *universities* united. Nowhere is there any large number of detached *primary* schools. Everywhere the state has taken over such education and has unified its procedure. It is not true that education is always nationally, and it has never been universally, unified. The United States hold as one of their precious educational possessions the independent state systems. The various units have been found amply large enough to gain all the values above enumerated, and in addition get immense benefit from the consequent competition.

There is no directing central mind or bureau, and yet the spread of the best to all has been rapid enough. Indeed American education is so distinctive that the term "the American system of education" is fully correct in a broad sense, though not at all in an official sense.

The mission schools do not stand in a class by themselves. They must be organized or they will go down in the face of the government schools which are coming so rapidly to the front. The old private day school never could be fully efficient, but it lingered on because the times were not pressing it to the wall. Now it is soon to be relegated to the museum of antiquities. The mission schools must be organized in large enough units to give momentum, but it is both unnecessary and unwise to think of a nation-wide unit. The present districts, as worked out by the various educational associations, are amply large enough. These organizations in some parts of the China Mission field are real practical organizations and in time will work out the problem, others are but chautauquas where the energy is taken out on paper and in logic; very pleasant and necessary, but still not solving the problem.

The specific advantages that would accrue to the mission schools from such grouping would, as mentioned above, be the stressing of common ideals, the raising of the standards, and the gaining of a common group of practices, procedure, and books which would aid greatly in the conducting of the schools. This last feature is one of great importance, for the loss of energy and nervous strain entailed upon every evangelist because of the lack of a clear cut and well understood (on the part of teachers) procedure and course of study has been so great as to make one marvel that men have been willing to "abide" schools at all. When these fundamental details can be taken for granted, it will easily be possible for the evangelistic worker to have a circle of very active efficient schools. And this brings up one of the most apparent advantages of all. The teacher is the all important part of the school. It is useless to expect that the teacher problem can be settled satisfactorily until there is some large group of them working together under a central management or organization. If by some magic it were possible to give all the primary teachers a normal training all at once, it would still be imperative that they be held together and directed in general ways, as well as improved and stimulated, by a large group of teachers *and*

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their central bureau. To put the question from another, and more familiar, angle will perhaps help the arguments. As it is at present when *you* want to get a new teacher for your day school, in an out-station, for example—word having come in that the old teacher has left the job—you have to turn to what source of supply? Some are fortunate enough, and far-sighted enough, to be able to draw on the mission high school boys; but in most instances there is a hurried scramble, ending in the selection of some man unknown to you or the Church and its teachings. He goes to the school and is like a cold shock to the nervous system of the evangelistic work there. It takes him a long time to warm up to the system and locality. In many instances he is turned off and another cold shower inflicted on the struggling out-station,—church and school alike. Is it any wonder that the work cannot progress, with this process being repeated each year in many places? The teacher ought, first, to be considered in the light of being a real evangelistic agency. He should be as carefully selected and nourished as the evangelist is. There should be large supply of mission certified teachers constantly available so that vacancies could be filled readily from men who are Christians, or men thoroughly in sympathy with the Message ("near Christians"); and men who know and are in harmony with the books, practices, and rulings of the mission schools. No one will disagree with this last statement, but there may be some difference as how to get this ideal consummated. The idea back of this paper is that "mass action," as chemists use the term now, is the first and indispensable essential. A business man sells his business, getting more for the "good will" than for his actual stock. A public opinion is a thing of long training and slow growth, but once gained it is all powerful. Sociologists talk about "attention" as being the all important factor in moving society. If men's attention is once directed in any direction, so that that particular custom is the proper procedure, or so that this idea is uppermost in the minds of a large number, then *that* thing will be done and *that* idea carried into effect. All nations have depended upon this subtle but most apparent force in their national life to propagate their special type of education or what not. There are increasing evidences coming to the front that the day of individualism in mission work is past, and a "mass movement" is possible. Or, to put it in other words, things are ripening

in China, when a public opinion must be relied on for results. In the educational side of the work there is no substantial reason why it should not be unified, for there is no creed or ritual that separates them. And there is every good to be gained by it. The teaching body should be large enough to stand by itself, as a self-sufficient, self-sustaining body. There is no immediate possibility of there being any large coming-and-going between the mission school teachers and the government schools, for they cannot educate our teachers in all the lines needed.

Having the teachers organized, and the schools coördinated, it will be possible to put into operation many agencies that will at once put the teachers now in the schools in the way to become more efficient and more sympathetic. And these agencies will automatically create a growing supply of teachers who will be in preparation for mission school positions. Institutes, summer schools, reading courses, a press bureau with periodic calendars and bulletins, etc., etc., can all go toward creating that public opinion, producing a mass action, and raising a supply of teachers better trained for mission schools,—and these agencies can be the creation only of organization.

Just what might be involved in this organization depends largely upon how far this generation of missionaries is willing and able to go. As a minimum it would seem that two functions should be assumed in the corporation. One, that of centrally controlled leaving examinations, and awarding of diplomas for the students ; the second, that of centrally effected certification of teachers. These two functions may really be called one. The British government at home and in the colonies has found these functions to work well in establishing and holding standards and in general controlling the schools to which they award grants-in-aid. Inspection, a common course of study, uniform salaries, similar holidays, common texts, etc., are all desirable and helpful ; but a start could be made on the first two alone, if necessary. With them in operation there would still be left to the missions the actual selection and dismissal of their teachers; the settling on and payment of salaries ; the intimate supervision and oversight of students and children ; the building and equipping of schools, etc.,—indeed quite enough to satisfy even those most eager to keep their schools and teachers distinctively denominational.

It seems to the writer that there are no real obstacles in the way of almost immediate organization along the lines indicated, for there is no transfer of property to be made, and almost no new finances to face—only that necessary to keep a central bureau running. There is no creed to be worked out in common and no philosophical aim to formulate. The very fact that the schools so functioning were missionary would be ample to state what they stood for. There may be some doubt as to whether or not what has been argued above is the correct or best solution of the problem, but it seems to the writer that there can be no doubt that *the* problem exists, which, if *not* solved, will eventuate in the loss of elementary education to the missions.

Is There a Place for the Y. M. C. A. in a Mission School?

A. RUGH

IS it a credit to a mission school to possess a vigorous Young Men's Christian Association? That is, does the presence of an Association imply that the Mission in some way has failed to realize its aims, or is there a distinctive place for the Association even in the school where religious conditions are the most nearly ideal? This question frequently arises and deserves an answer.

The abundant fruitage of the mission school has always been and will continue to be in large part due to the devoted teachers who live and love their students into new life. The student Association would be self-deceived that would presume to be chiefly responsible for the religious life of the school.

The question then is not one of rivalry between a Christian faculty and a Christian student organization, but rather what contribution can the student Association make to the religious life of the school which can not in the nature of the case be made by the faculty?

The daily influence of one student upon another is recognized. Character either good or bad is contagious. Young adolescent students can not mingle closely sixteen hours of every day in their rooms, in class, on the campus, and their life not be greatly influenced by that contact. Like a bad apple one student has been known to pollute a whole

student body and like irresistible leaven one student has been known to bring life to a whole student body. Emerson said, "We send our sons to the masters, but the boys educate them." This inter-influence of the students can be increased by cultivation and wise direction. A student Association consists of a group of students who have banded themselves together around the common purpose of more effectively influencing their fellow students in their religious life.

If one student can do for another something in his religious life which the teacher cannot do, and if he can render that service better when banded with other students of like purpose in his school and in the schools of many lands, then there is a place for an Association of Christian students for the direction and improvement of voluntary religious activities among the students.

It is a fair question whether, if the members of the faculty had time for it, this activity could not be best directed by the faculty rather than by a student organization. That the students need the assistance of the faculty in their work for their fellow students is evident. That the work of the Association should be subject to the approval of the faculty and in closest sympathy with the aims of the school is just as evident. But both history and psychology are in favor of believing that the students do certain types of work better when trusted with responsibility and that they develop habits of Christian service and leadership which would not result from activity directed by those in authority.

Two phases of the Association work may illustrate what we believe to be its place in a mission school.

Where a school has effective curriculum Bible study is there need of any Association classes? In the first place we believe that curriculum Bible study may and should be dynamic in its results. It must not be homiletic or hortatory any more than a philosophy class should be. It should be taught with the same pedagogical sense and scientific accuracy as any other class. Flabbiness or antiquity in method is unpardonable here and the curriculum Bible class has a right to aim at and expect conversions and spiritual growth in the members of the class as a result of the study. All this must be true also of voluntary Association Bible classes if they are to achieve their purpose. What then is the particular function of curriculum and of Association Bible classes?

Curriculum Bible study aims primarily at instruction, a type of instruction which will make possible intelligent belief in Christianity. A full-orbed knowledge of the teachings of the Bible is a legitimate aim of curriculum classes. We believe that this instruction can and should be so given as to result in vital changes in the lives of students; that this instruction can reach the will and the emotions. This is far from believing that the curriculum Bible class should be an emotional exhortation or have less of pedagogical science in it than a chemistry class.

Curriculum Bible study aims chiefly at teaching the text, voluntary Bible study aims chiefly at applying the text to the personal life of the student. So that while the final aim of both types of study is religious life, the method of approach is different. The mental attitude of the student is different when studying for the two types of lesson. His purpose when studying his curriculum lesson is the same as when preparing any other curriculum lesson, namely, to thoroughly know his lesson and be immune against the teacher's questioning. The incentive for earnest study is his teacher. In the voluntary lesson, if well managed, the student is asking himself not "Can I recite this well for my teacher," but "What change should this make in my personal daily life?" The result of the two types of study is different.

Curriculum Bible study is rightly done under the temporary stimulus of authority and credits. Association Bible study is done under the natural and permanent stimulus of personal need and this has peculiar habit-producing value. Curriculum Bible study tends to end when the course ends. Association Bible study aims to be so conducted as to continue as a life habit.

To sum up, curriculum Bible study aims at instruction in Bible truth directed toward intelligent belief. It should be vital and dynamic. It usually is not and probably need not be daily. Association Bible study aims at spiritual dynamic, a life habit of study, a life appetite for it and the mastery of a fruitful method of personal study. To accomplish these aims it must be daily, voluntary, personal, vital, and pedagogically correct.

For the personal daily effect and for the creation of life habits we believe that Association Bible study has its place in a mission school and that it in no sense conflicts with or

duplicates curriculum classes. In fact we believe that success in either form of study aids the other, that the more successful the curriculum Bible classes are the better chance there is for effective voluntary classes and vice versa. Bible study is not a commodity of limited supply in which rival agencies need compete for buyers, it is a spring of life which when rightly tasted creates an insatiable appetite for itself.

Second, with daily chapel and frequent church services is there a place for a student Association meeting? If the Association meeting consists of a sermon or address by some faculty man or invited speaker, or by a student, it does not justify its existence. It is duplication. If it consists of an open, well-prepared discussion by students, of the vital religious problems of students, it is justified and for reasons too obvious to need statement. Here, as in all student Association work, the aim is to produce leaders for the Church and to teach men how to lead by leading. No Association meeting can ever be a substitute for a church service and should not aim to be. It should aim to secure for the student a chance to put himself on record before his fellow students, to bear his witness, to add the light he is receiving on the religious problems of students and to learn to speak for his Lord effectively in public.

The same principle of voluntary activity which make valuable the Association Bible class and student meeting applies as well to social service and personal work. The field of the Association is in these activities of the students which are better done voluntarily than under authority. There is no reason for conflict or duplication of those activities which are logically in the hands of the faculty or can be done by students better under the direction of the faculty.

Even in their voluntary activities the students need the sympathetic help of the faculty if it is given in a way which perpetuates the voluntary nature of the work.

The best results will be secured in our mission schools, when to the work of the faculty for the students is added well directed, well organized voluntary activities of all students who believe in the purpose of the student Association.

A Great Walled City Taken by Surprise

A story of stubborn, changing China

CHARLES ERNEST SCOTT

THE walled cities are the seats of the Chinese gentry—rich, powerful, elegant (after Chinese standards), educated in the ancient learning, glorying in its degrees. These aristocrats have, under Satan, constituted a powerful barrier to the progress of the Gospel in the Land of Sinim,—another "great wall of China," but vaster than the famed one and unspeakably more impressive in the bulk of its pride, exclusiveness, lofty pretentions, contempt and hate of the foreign devils.

Several years ago, in company with my honored senior colleague, the Rev. W. M. Hayes, D.D., I visited such a walled city, ancient before the discovery of America, one of five big ones in our station field. The natural importance of this place as an administrative center is enhanced by the fact that it is located on the German railroad. The inveterate prejudice of its inhabitants against foreigners is quite beyond belief. It was probably increased by the fact that the Germans occupied their city until after the defeat of Russia by Japan. These city folks were supposed to be impervious. A German Protestant Mission and the Catholic Mission, neither lacking in learning, experience, or ability, or in funds to push their work, had tackled them. Both had been frozen out.

The gentry there had seen the Bible translated into *Kuan Hwa* (the vernacular); but they turned up their noses at it, as trash beneath their notice, though the language of the translation was what they all spoke, and was excellently done. They despised it because, forsooth, it *was not put into Wen Li.* The moment they saw the New Testament printed in the ordinary "talk language," they cast it aside. *Wen Li* is "high," stilted Chinese, abbreviated and intensely idiomatic. It was as if you would insult an American by offering him the American Revision, instead of a Bible in the language of Beowulf. Their pride of scholarship in the Chinese Classics had run well-nigh mad.

Our only human hold on the city was this: Several Christians of one of our near-by country churches, supporting its own pastor, had formed a company and gone into the east

suburb—they could not get into the city itself—and had begun selling beancakes. Please note that this humble business was one that would bring these Christians into relationship with peasants, not with gentry. But our men were sturdy of faith and had prayer power, and they expected to do something for God. Speedily their store became a rendezvous for many of their fellow farmer Christians who had to market at this large center. And they began to pray together for this hoary, wicked city, that God would, in their midst, open a way—they knew not how—for "the Doctrine."

Then Dr. Hayes and I received an invitation to go and meet with them—which we accepted. That night after store-closing our little company earnestly besought God to touch the hearts of Kao Mi's heathen, aristocratic leaders. The next morning we had to leave. But that evening something wonderful happened. Some of the gentry, Nicodemus like, "happened in." To be sure they were young men—older ones would not deign to come—and these came from curiosity. But that night these elegant young bloods, clad in rich, fur-lined brocaded silks, got their eyes opened a little. They found out that we were not ogres, would not even bite; in fact, that we were not so bad as pictured.

The ice was broken. They would associate with us. And the Holy Spirit answered our prayers as to things difficult of accomplishment, and step by step gave us solid standing ground in their midst. He moved upon the Christian business men to give a piece of ground for a chapel building and part of the funds therefor. In large faith they deeded it to the near-by country church organization "until such time as a church can be organized in the city, when the property shall revert to that city church." If an outsider only knew the difficulties that faced them when these four Christian men made that fine proviso, he would feel almost like classing their decision along with that of many a hero of Hebrews Eleven, who, when all seeming was against him, obeyed the command, apparently impossible of fulfilment, and went forward.

The chapel next door to "our store" at once gave us a religious center of good repute, especially as the magistrate there gave it his formal, written sanction, putting up a *yamen* proclamation to that effect. It rapidly became popular. The character of our business men and the evangelist recommended the place. The younger gentry, realizing that these men had

something that they did not possess, were willing to fraternize with them, coming often to visit and more and more to learn "the Doctrine." As their eyes gradually opened to the light that streams from Christ, and as they began to understand some of the multitudinous corollary blessings that flow from the Cross, a profound dissatisfaction with the old order grew in them. They cursed it—its blindness, its turpitude, its hopelessness, its lifelessness.

Moreover, they liked the place because it was a Chinese institution. Though often visiting the chapel and furnishing an evangelist for it, I placed it under the pastoral care of the nearest Chinese minister, and from the start the Christian Chinese took great interest in it, and felt keenly their responsibility for it.

At last there came a day when my food box and bedding failed to arrive; and to my surprise the leader of the gentry invited me to stay at his house. And there I saw eye-opening things—fine old Chinese furniture, rare and costly vases, beautiful plants; also American clocks, clothes, and photographs galore. And I slept on a foreign bed! Like Cornelius, my host (I call the gentry leader that, because now he always insists that I be his guest) assembled his household to hear the Gospel. And from that time every visit was the occasion of his inviting some of his friends to meet me and hear the Gospel. At first, they, like Nicodemus, came in the night; but as we became better acquainted, openly, and at all times of the day.

Things have developed rapidly. Even two years before the establishing of the republic (which guaranteed religious liberty), an influential family of officials who had charge of a government school for boys, hired, in open defiance of the Manchu government instructions, two of our Christians as teachers, who daily expounded the Scripture in the school. From that family one brother has become a zealous evangelist, and out of that school of thirty boys have come many Christians and inquirers.

Another gentry family of four brothers and a father, all officials, have established a girls' school in their compound, with one of our best women Christians as teacher.

We have sent Bible-women, at the request of such families, to instruct their women, who have proved eager learners, and have received their "doctrine teachers" most cordially.

Imagine what it means that these people should propose that we unite with them in establishing a boys' school, in which:

1. They would furnish the teacher of the Chinese classics and we the teacher of Western learning.

2. We make the choice of the books to be used in the Union School.

3. At least one-fourth of the course is to be devoted to the teaching of Christian subjects.

Repeatedly I have accepted the invitation of the magistrate to speak before his official schools, especially before the normal school, where hundreds of young men, in six months', nine months', one-year, and two-year courses, are hurriedly trying to fit themselves to meet the needs of schools being opened by the republic.

Christians in Kao Mi have steadily multiplied from the gentry ranks, all baptized by the native pastor. There have been two especially interesting and helpful human factors in this consummation.

The gentry have seen in their midst the superiority of Christian schools and teachers. It has been as eye-opening as humbling. They have been profoundly impressed by the fact that our Christian system produces students with usable knowledge at their command, better than anything of which they had conceived. Our teachers of English can do something more than "teach English to the letter G." They know geography, mathematics, calisthenics, music, and many other things involved in the idea of *si wen* (Western learning). It commands their respect that the district magistrate sends his teachers to our men to learn singing, setting-up drill, and arithmetic, and to get a little peep into world-doings. Above all, these men have character and are to be trusted.

Then Christianity has brought to many of the Kao Mi gentry a new sense of the value of girls and the dignity and worth of educated women. Mine host has confided to me that the thing that impressed him more than all else with the desirableness and satisfyingness of the Christian religion was what he witnessed as a guest in our home, even the baptism of our youngest daughter,—such humble means can the Holy Spirit use to reach a man's heart. The ceremony was performed by Dr. Hayes in the presence of this heathen man and a few missionary friends "refugeeing" with us during troublous revolution days.

To think that he and others should be invited from a distance for the sake of a girl baby; that Dr. Hayes should leave his work in another city to administer this sacrament, quite overwhelmed him with a changed conception of life. The music, the presence of foreign ladies, cultured and honored of men, the brooding peace, the simplicity, dignity, and solemn beauty of the service touched the inner chords of his nature.

His new grip on life that has stirred him to do something for others has been manifested in his opening a Christian middle school for boys in a fine series of rooms on his own compound,—*Christian*, I say, because two of our ablest Christian teachers have been employed in his school; the course conforms to our mission school curriculum, compulsory morning and evening worship obtains; also Sabbath worship, marching in a body to the chapel forenoon and afternoon; and the native pastor is the welcome guest and presiding good genius there over it all,—and remember that these are heathen boys out of heathen families. To further prove his interest mine host has at considerable expense outfitted the school with furniture, maps, charts, etc., and he plans this year to build and run on similar lines a girls' school in another yard of his compound.

In addition to this, he has established a Y. M. C. A. in the city. After seeing ours in our Tsingtau church, he wanted one just like it in his city, and proceeded to organize one (minus the active membership) from among his friends, with the accessory of a reading-room where the élite of his clan could come and leisurely soak in the Christian literature which he had secured.

As a result of his interest and that of his friends, the East Suburb Chapel cannot hold the Christians who now attend the meetings. Another reason for the happy development is the attitude of the Christian business men toward the Sabbath. On Sundays from their store-front always hangs this sign: "This is the Sabbath; no business to-day." While the daily market of that busy street surges in a roar all around them, they stand like Daniel and his friends,—worshipping God on his holy day in his holy sanctuary. Also the members of this firm preach to their customers, and during dull hours go out into the surrounding villages and herald Christ. The Lord is faithful, and has prospered his righteous servants. And they have purchased a two-story *tang pu* (pawnshop), the upper story of which is to be fitted up for an

additional school, and the first story for a church. This is only a temporary arrangement.

Recently we called on the magistrate to invite his co-operation in erecting a new church-building. As things are in China, he could, if he so desired, instantly nip the project in the bud, especially as this is a Chinese church, not a foreign mission affair. He, however, took great interest in the matter, and promised a generous subscription, and issued a proclamation asking the business men to contribute. His wife and mother are Christians. His good-will is partly due to their interest and partly to the fact that years ago he was a pupil of Dr. Hayes in the provincial university, and the flavor of Dr. Hayes' able, scholarly, and consecrated witness is with him still.

After talking with him several times about establishing an official school for the daughters of gentry, he has finally opened one. His wife and mother act as patronesses. He has called a fine Christian woman of our choice as the lady teacher of that school. Unbound feet are a *sine qua non* of entrance, and the school is full to its capacity.

Though used to surprises in this city, one of the biggest came when mine host and the magistrate, speaking for several of the leading gentry, asked me to accompany them to the first National Y. M. C. A. Convention, held in Peking, December, 1912. It was a great venture for them. Of course I jumped at the chance. And the rich fruitage of that convention, not only in the hearts of the gentry of this city, but of many rich and influential heathen in other centers now for the first time face to face with the truth in Christ,—who can calculate?

And this is the city that not so long ago was lorded over by a queue-wearing Manchu official of the hopeless old régime. During the revolution he was seizing even our school-boys and shutting them up in a foul prison for the crime of cutting their queues. When, after repeated fruitless attempts, I was at last able to get in to them, some forty were chained, *hand and foot in a sitting posture* in that low, dirty den, their families distressed beyond measure, some of their women folk dying from anxiety and fear.

In an age-long, sin-encrusted gentry center, what hath God wrought!

Outlook of the Y. W. C. A.

KATHERINE WILLARD EDDY

THERE is something so alluring in forecasting, in planning ahead, both for the one prophesying and for the sharer; it is so exhilarating to look into the future, certainly the prophet is to be envied even though he must bear some burdens; but this is not a prophecy, only a putting into words of some of the hopes for the year just beginning held by those interested in the Young Women's Christian Association of China.

For several years there has been some outstanding issue; last year saw the coming of sixteen secretaries from the United States and one from Canada, more than the National Board in New York had sent in any previous year to all four countries in which American secretaries work.

What advance shall mark this year is yet to be seen, but indications point to a normal growth along several lines. A steady increase in the number of membership that recognize all the privileges an Association offers, that realize their mutual responsibility and the full significance of fundamentals for which the Association stands; an increasing realization of the relationship to the World's Committee in London, already some Associations are sending more than the apportioned amount to London, thus helping to make possible the world's work.

There is a growing consciousness in China among the women of conditions under which others live and the Association membership is recognizing this responsibility to a certain extent. It is one of the plans of the National Committee to begin some special work for the women in the industries of the country, an industrial expert is to be sent from the United States and already one Association has provided in its budget for the taking on of a Chinese secretary to work with the American trained worker. More and more every Christian agency should put some of its best work into teaching the women how to live and to make homes and foster every effort put forth to better working conditions for women and to relieve the national life from the handicap it suffers because of uneducated, underfed, and overworked children. China ought to be able to profit from all the good and bad there is in the industrial life of Europe and America.

It is part of the policy of the National Committee to work slowly, laying only the necessary foundations as the urgency of the community demands. A city cannot choose one week to have an Association and be the possessor of one the next. Those having an organization to-day waited patiently and otherwise several years; for the preliminary work, first a proper invitation by a representative missionary body, then the establishing of two foreign secretaries who shall study the language and one Chinese secretary with knowledge of conditions—a pre-organization committee keeps the interest from a premature development until the secretaries are ready, and then an Association proper comes into existence. To-day there are invitations from nine cities which have complied with their part of the compact and it was to make possible the Association side that such an effort was put forth this year to bring out foreign secretaries. Foochow has almost her full quota of foreign secretaries and as soon as a suitable Chinese secretary is secured organized effort will be begun. Mukden and Changsha have one secretary each doing preliminary work. In all of these centers there are large groups of students in government and private schools with whom the secretaries have already begun to make contacts through English classes, games, and socials. It is expected that acquaintance may be made with many and such confidence established as shall make possible Bible classes, such as have been formed in other centers for students.

The student work has shown real growth in the past year and several plans for advance are already laid. The club work for the younger girls has grown rapidly and this is to be watched and promoted, for requests for the Rainbow Clubs, as they are called, are coming more rapidly than had been foreseen. There is also the hope that a movement, such as is being of value to girls in America—the Patriotic League, stimulating patriotism, womanliness, and service—may begin to count many loyal Chinese girls among its members.

The Normal School of Physical Education has every reason for its high hopes for the future. Its second class of ten teachers will graduate in June and they begin their work in the autumn. Nineteen cities in twelve provinces are represented in the classes and weekly these teachers are in thirteen of the schools of Shanghai giving new standards of physical fitness to eight hundred and thirty girls. To reach women and girls

in other communities through popular lectures and motion pictures on hygiene and sanitation is an opportunity that is opening in a large way.

The Shanghai Association has a Red Cross class of over thirty Chinese women that is meeting weekly to prepare and roll bandages for the wounded in Europe—it is the first of its kind and promises results in many directions.

The Young Women's Christian Association has been given wonderful opportunities for service in Europe and America for to-day one of the big factors in keeping the social conditions right in the towns and cities near the camps is this Christian organization for girls and women, helping them to be strong in the moments of patriotic emotion and to render a real service to the men fighting for their liberty and safety. This work is taking hundreds of secretaries from their regular Association work in the United States and it will be hard this year to find the right women for work in the East and yet, important as is the work in Europe and America, the opportunities in China are great and insistent. This organization has a definite part to play in the missionary leadership of this country and it must not be crippled at this time of opportunity.

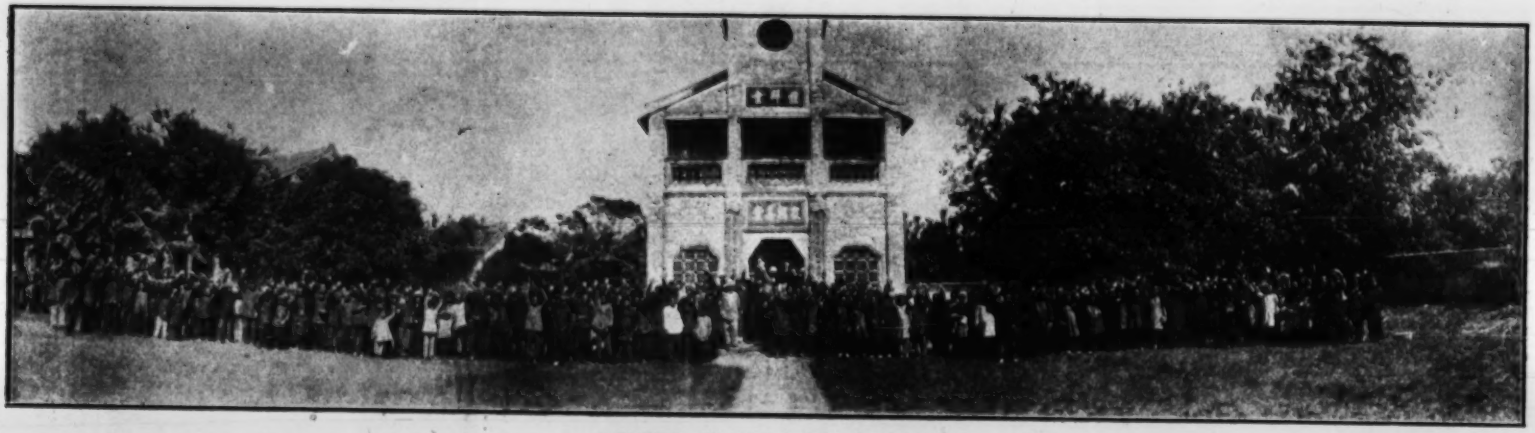
The Mission to Lepers

W. M. DANNER

THE Mission to Lepers is an interdenominational and international organization, with offices in Great Britain, Canada, United States, and Australia.

It was organized 43 years ago by Wellesley C. Bailey, a denominational missionary, in order to make it possible for any missionary on the field, where lepers were found, to help them.

The object of the Mission to Lepers is to preach the Gospel to the lepers, to relieve their dreadful suffering, and to supply their simple wants. It also strives to co-operate with Governments in order to secure ultimate world-wide segregation of lepers. It maintains asylums in connection with 92 centers. In some places it owns asylums for lepers; in others it co-operates in what is called "aided work." In Government or State Asylums it provides Protestant Christian teaching. In



LEPERS AT TUNGKUN, CHINA.

Mr. Buchman has just made an address, and these lepers are giving a cheer for the good time he has given them, which included $50 worth of sausages.

MEN AND BOYS AT TUNGKUN LEPER ASYLUM.

Mrs. Danner in left of picture. Dr. McKean, Rev. Miecke, Mrs. Fisher, Rev. A. J. Fisher, Phillip Fisher, and Lois Danner at the right of the picture.

COLLEGE OF YALE IN CHINA, CHANGSHA.

DORMITORY (LEFT) AND CHAPEL (RIGHT).

Faculty house lots in the foreground.

TEMPORARY LECTURE AND RECITATION HALL.

CHAPEL AND TEMPORARY LECTURE HALL.

Athletic field to the right, and the Hunan-Yale Hospital in the background

30 separate homes it cares for the untainted children of leper parents. It co-operates with practically all the Foreign Mission Boards. In nearly every country some work is maintained.

But there are between two and three million lepers in the world,—India, Burma, Japan, Korea, the Philippines, Africa show distinct areas of the disease.

In Japan and China in leper asylums the proportion of men to women is three to one; in the Philippines four to one, and in Siam two to one.

The menace of the leper population to the State and the healthy community is great.

In China leprosy is prevalent. It is estimated at probably 200,000. Central and Southern China are most sorely affected. Yunnan, Kansu, and Kwangtung are swarming with lepers.

Dr. Fowler, of Siaokan, has made a survey and obtained most valuable data. He speaks of lack of sanitary conditions, over-crowding, dirt, famine, and exposure as the contributing causes. Strange and erroneous causes are assigned by some residents of China as to the origin of the disease, i.e., sleeping on graves, wind influences, humors of the ground, fate, etc. The treatment of the disease by unskilled physicians is often as strange. Doses of mercury, sulphur, arsenic, snake medicine, useless beetles, bugs, and barks are given.

In most communities the leper is a social outcast, and often his only means of obtaining a most meagre livelihood is by exposing his ulcerous wounds to the passers-by, thus soliciting alms.

Happily public conscience is being awakened. The Mission to Lepers has been active in erecting suitable homes, in arousing public interest in the leper's welfare, in putting the leper's cause before the public by the pages of its magazine, "Without the Camp," and various other leaflets, and by seeking, through the means of both platform and press, to urge the spiritual and bodily care of lepers.

A survey in the United States showed one or more lepers in 19 different states. Two State Colonies are operated, and an effort led by the Mission to Lepers culminated in the passage of a bill last January, by which $250,000 was made available for the erection of a National Leprosarium.

Siam is looking to a nation-wide campaign for care of lepers. Japan, in six great government hospitals, is caring for pauper lepers.

The Korean Government approves of the Mission Korean Asylums, and is considering the segregation of her lepers. Indeed, the situation in Korea is most encouraging from a government standpoint, but the mission is greatly handicapped on account of the great need for more physicians, and Dr. Wilson cannot be spared from his important work at Kwangju.

Everywhere one is impressed by the sympathetic hearing, and by the interest shown, not alone in Japan and Korea, but especially among the Chinese people. The Canton Government is providing regular appropriations to care for its pauper lepers. These are received near Canton in the old leper village, and are sent to Sheklung and Tungkun.

There are several leper asylums in China which are doing excellent work. At Siaokan, Hupeh, Dr. Fowler has, assisted in part by the Mission to Lepers, for eighteen years been giving food, shelter, clothing, medical care, Christian teaching and sympathy, to more than 150 lepers. Each leper in this institution has a special industrial task to perform.

Dr. Main, of the Church Missionary Society, also has done much to care for these unfortunate members of the human race.

There is also a Chinese Catholic leper asylum at Sheklung, Kwangtung, in which each of the 600 inmates is assisted by a Government appropriation of $3.00 Mex. per month; and also one at Tungkun, Kwangtung. The Chinese Government has provided a regular appropriation to care for pauper lepers sent from the old leper village outside of Canton.

Through the assistance of the Mission to Lepers a new asylum is under construction at Tenghsien, Shantung. The lepers themselves are sympathetic with regard to the needs of their fellow-sufferers.

Government aid has not gone quite so far in China as it has in Japan and Korea, but there is a developing consciousness in China with regard to this matter. A movement is on foot to plan for a special Day of Prayer in Chinese churches in which the leper and work for lepers shall be the principal topic.

Owing to the growing interest in work for lepers in the Far East, the leaders in the movement are hoping that a secretary may be set apart as a regular employed officer of the Mission to Lepers, through whom committees would be organized in each of the nations, including Siam, China, Korea, and Japan. These Far Eastern Committees would co-operate

THE VEN. ARCHDEACON BYRDE

with the secretary. It is the confident hope that, through co-operation of mission bodies and Governments, leprosy may ultimately be eliminated from all the territory involved.

The Mission to Lepers is supported entirely through voluntary contributions, which have steadily increased through the forty-three years of its existence. The annual budget now is about $200,000, including government grants, but up to this time the Far Eastern nations have had little part in this great work.

The question now is: "What is China doing to help?" May it not be possible that leaders in China and in the Chinese Church shall lead the hosts of Chinese Christians to join other Christians throughout the world in prayer and gifts for the lepers? In the language of a well-known Gospel hymn, "There is only one thing should concern us—to find just the task that is ours, and then having found it, to do it, with all our God-given powers."

Obituary

The Ven. Archdeacon Byrde

JOHN HOLDEN

BY the death of the Ven. Louis Byrde at Yungchowfu, Hunan, the Church in general, and the Kwangsi and Hunan Missions of the C.M.S. in particular, have lost a true saint and a great missionary. Although he had of late years suffered repeatedly from gastric trouble, the ultimate cause of his death, his departure came as a great shock to his fellow-workers and many friends. During his last illness he was devotedly nursed by his colleagues in the station and the most unremitting attention was given him by Drs. Little and Hadden of the W.M.M.S., but in spite of all their care and skill he passed away at sunset on December 11th. His home-call was the greater trial, as he seemed a fortnight previously to have successfully passed the crisis of the disease, and appeared to be making an almost miraculous recovery, to the great rejoicing of his physicians and nurses and those who were praying for him elsewhere; but their hopes were not to be realized and the

end came at last after great suffering, borne with patience and fortitude possible only to one who had lived such a life of the closest communion with the Master.

Born forty-seven years ago, Archdeacon Byrde was educated at Bedford Grammar School. In his youth a keen sportsman and athlete he represented Bedford in the Public Schools' rifle competition at Wimbledon, and rowed in the school boat. Both from his own scientific bent, and from family tradition he would probably have sought a commission in the army as an engineer; but, towards the close of his school days, he was led to consecrate his life to the cause of missions, a consecration which became only fuller with the passage of time. But to the last he retained his interest in civil engineering and his advice was often sought by the profession when making railway surveys in his district. From Bedford he won a mathematical scholarship to Corpus Christi College, Cambridge. During his undergraduate days, although his studies were of an exacting character, he devoted much of his time both to local Christian work and to arousing interest in the mission field among his fellow-students at Cambridge and elsewhere. He was one of the pioneers of the S.V.M.U. in England and became its first travelling secretary, paying a visit to America in this capacity. His work in missionary propaganda was very wide, and as a leading worker in the Children's Special Service Mission he spent most of his summer vacation at the big sea-side resorts, endeavouring with much success to enlist the sympathy of the young in the cause to which he had devoted his whole life. His knowledge of geography was almost encyclopædic and a favorite method of his—widely copied—was to draw in the sand a huge map of whatever mission field he was discussing. His prowess as an oarsman had become known at Cambridge and, doubtless, had he cared to devote the necessary time and energy to training, the coveted "Blue" might have been his, but with his whole-hearted devotion to the "one thing" this became one of the many sacrifices of which his life was full.

After taking his degree in the Mathematical Tripos he spent a year at Ridley Hall studying theology under the present Bishop of Durham and was ordained in 1893 by Archbishop Temple, then Bishop of London, to the curacy of St. Peter's, Islington, N., although his energies were still mainly devoted to the work of the Student Movement. Shortly after his ordination to the priesthood his health gave cause for anxiety

and he was advised to seek work in a more suitable climate. In consequence of this he worked for four years in Honolulu as a missionary of the S. P. G., and here his labours were signally blessed to all classes and nationalities of his scattered district. But his heart was all the while yearning towards the needy millions of the heathen world whose cause he had long pleaded at home, and he left Hawaii in 1898 and returned to England viâ Japan and China, paying visits *en route* to the principal mission stations of the latter country and discussing with leaders in every place the problems of mission policy. After his marriage with Miss E. Constance Croft—a fellow worker at St. Peter's, Islington—he sailed for China in the autumn of the same year as a C. M. S. missionary and immediately on his arrival in Hongkong went forward towards Kweilin where he had been appointed to extend the work of the South China Mission. As he was the first missionary to reside there permanently, his work was of an essentially pioneer character with all its difficulties and perils. It was necessary, owing to the opposition of the people, for him and his bride to live on a houseboat for many months but by prayerful patience and loving ministration to their physical needs this was in part worn down and he succeeded eventually in renting a small house. Persecution, however, did not entirely cease and heavy stones often came crashing through the roof—but a few enquirers were gradually won to a hearing of his message. His hopes were beginning to rise when suddenly the Boxer troubles broke out and Kweilin had to be left at a few hours' notice and escape effected secretly in a cargo boat full of unsavoury hides.

Returning a year later reinforced by new workers, his thoughts turned towards Hunan just then opening up to missionary effort and although there were many hindrances in his way he moved forward in faith and began the work at Yungchowfu, now in many respects the most flourishing station of the Mission.

During his early years in China his work was often carried on in anxiety for the health of his family, and constant separation from those he loved was necessary, for no medical missionary had as yet been assigned by any Society to work in Kweilin or Yungchow; but in spite of it all he worked on for nearly eight years and saw the foundation of a living church well and truly laid in North Kwangsi and South Hunan before taking a short furlough in 1906, during which he laboured

unceasingly in committee-room as well as in pulpit and on platform to lay before his brethren at home the claims of the great and neglected district the responsibility for which he so intensely felt. Before resuming the task he had left, he worked for a year among the Chinese students in Tokyo, a period originally intended to be much longer. But opportunities in Hunan demanded its curtailment, and although the precarious health of his eldest daughter necessitated a further prolonged separation from his family he cheerfully undertook the task allotted him. A breakdown in his own health took him to England two years later and on his restoration to health he took up work for a time at Siangtan. His outstanding gifts and spiritual leadership, however, marked him out for a wider sphere and at the close of 1914 the Bishop appointed him Archdeacon of Kwangsi with jurisdiction in and superintendence of the southern half of the scattered diocese. It was to be his particular duty to develop and expand the work of general Biblical instruction, and to undertake special teaching of actual and prospective church-workers by means of courses of Bible study and to promote gatherings for the furtherance of the spiritual life in the Diocese. How well he fulfilled this duty, his fellow-workers know in part at least—but his was a work the full extent of which only "the day" will declare. What is more apparent to us of finite vision is the valuable assistance he gave the Bishop in the development of the Chinese Church organization, and the Diocesan Regulations adopted at the recent Synod reflect largely his missionary statesmanship. It would have been a great delight to him to have been present at the ordination to the diaconate of his first convert which is shortly to take place; but in God's mysterious providence this was denied him.

It is impossible in one so richly endowed both naturally and spiritually—for he was a "full man"—to appraise his gifts and his work and for one so much his junior in years and service this would perhaps be presumptuous. But it may be said that what must remain as his common legacy to us all was his boundless and buoyant faith which saw beyond the many limitations by which he with us was bound, to the time when there shall be in China a strong and virile church, independent in the best sense. Nor shall we forget his unfailing charity and courtesy as a Christian and a gentleman. With a character so strong and self-reliant as his, differences of opinion on policy

often arose but personal relations were never endangered thereby.

Our hearts go out in true sympathy to Mrs. Byrde and her four children now in England, for the Archdeacon's work had again demanded their separation, and we pray that their sacrifice in freely giving him back to China though at such a cost may bring them comfort in the knowledge that such a precious life laid down must mean untold blessing to the land for which he lived and died.

He was laid to rest in the peaceful spot he himself had been mainly instrumental in securing as God's Acre in Yungchow and the simultaneous memorial services held at all the churches in the Diocese testify to the universal love and honour in which he was held.

Our Book Table

THE NEW ATLAS AND COMMERCIAL GAZETTEER, *compiled by the* FAR EASTERN GEOGRAPHICAL ESTABLISHMENT, *published by the North China Daily News and Herald, Ltd., Shanghai. Pp. 542. Price to missionaries up to March 31, 1917, Tls. 99.*

This compact library of information, as to size (21¾ × 16½ × 2¼ inches), weight (24½ lbs.), and appearance, is on a scale commensurate with the country whose commercial interests it aims to set out in organized array. "Immense" is the only word that fittingly describes the impression one gets in looking through its pages. Its production is in itself an achievement of which the foreign commercial interests in China may be justly proud. It is well clad in strong black covers, printed clearly on fine paper, and full of statistics, graphs, and maps, whose scope is almost staggering in extent.

Mr. Julean Arnold, Commercial Attaché of the American Legation at Peking, has said, "This publication is the most complete and comprehensive of its kind which has yet appeared in this country."

The book in its appearance seems to suggest something of the inherent strength, vitality, and emerging possibilities of China, and is bound to bring about a better understanding of the place and possibilities of China in its relation to other nations.

Mr. J. S. S. Cooper, of Shanghai, says of the statistical information that "a very great deal of it is practically unobtainable anywhere else."

This comprehensive volume is of course intended mainly for the commercial world and yet, as is indicated in the General Introduction on page ix under the head of "Miscellaneous," "it can easily be shown that the fact that missions carry on their work

in China has a considerable influence on the country's foreign trade." "Moreover, some of the missions have established industrial works, such as printing concerns, which call for importations of machinery and paper, etc." Now while this Commercial Gazetteer does not aim to follow out all the ramifications of missionary activity in their relations to China yet there is much in it that will be helpful to those who wish to understand the relation of the Christian missionary enterprise to China. For instance, the treatment of "Communications," which among other things includes a railroad map, will throw much light on the problem of transportation in relation to missionary work. Then too, mission schools and mission headquarters will find much information in this volume of constant use and value.

The book is a compendium of facts about the leading cities, treating of their government, their trade, their importance, and, to a certain extent, of their history.

The maps, which are an artistic production, will themselves have a wide use for others besides business men. There is a tremendous amount of detail about them. The names of the cities are given in both Chinese and Romanized, this same method being followed also in the complete and comprehensive Index accompanying all maps. These maps are as thorough as the others that have been put out by the Far Eastern Geographical Establishment. In addition, there are special maps dealing with Forestry, new productions, cereals, etc. In many cases these maps can be used for a study of the possibilities industrially or commercially of various sections of the country in their relations to the problem of self-support—an ever present mission problem.

Each province, together with the outer territories, is treated, in considerable detail, under the head of "Chief Commercial Centres," "Agriculture," "Minerals," etc., together with a careful introductory treatment of various geographical features.

A study of this volume would enable one to find out, at least to a certain extent, something of the changes that have been taking place in China during recent decades; as, for instance, on page 55 we read, with regard to the silk industry in Hangchow, that a few years before the Revolution 50,000 people were estimated to have made their living as weavers of silk piece-goods. In 1911, however, this number was reduced to 11,000. Later we read that this trade is gradually resuming its old importance. Frequent reference to this volume will help to correct many erroneous impressions about both China and the Chinese people.

There are also very many graphs showing the development of China's trade together with its relation to the trade of other countries. Of what is actually being done in the way of exchange of commodities between China and the rest of the world can be seen in more than one comprehensive compilation to be found in this volume.

It is significant that a volume like this should come out at a time when in all probability the attention of the commercial interests of the world will be directed to China more strongly than ever before. Its production shows that the commercial interests of the world as represented in China are alive to these possibilities.

We congratulate those who have toiled to produce this immense work. We thank them because they have made readily available much information that we knew existed but which we hardly ever had time to get at, and have in addition brought into the light of public attention much information hitherto unknown—at least certainly hitherto unrealized.

R.

THE ENCYCLOPÆDIA SINICA. *By* SAMUEL COULING, M.A. *Shanghai: Kelly & Walsh, Mission Book Company, and Edward Evans & Sons.*

A year ago we drew the attention of our readers to the fact that such a work was in preparation, and, knowing that the author had given years of hard study and diligent research to its production, we urged our missionary readers to send in advanced orders. We do not know what the result of that suggestion was, but, now that we have before us the two parts which make the one volume, we are convinced that those who did not order the book will be sorry, and, unless they now buy it even at the advanced price, they will be sorrier still. It is a splendid piece of work. It has been admirably conceived, prepared with the skill of a practised master, involved an enormous amount of patient labour, and in its final form is a veritable gold-mine: rather, the author has delved in many gold mines, and here we have the coin in its finished form. We owe debts to many men who have laboured for our behoof, whose books are to us all a storehouse of knowledge and information. Others have laboured, and we have entered into their labours at comparatively small cost to ourselves. Now we have to add the name of "Couling" to our benefactors' list, and he will, in due course, be found pretty high up in the roll.

We have here in all over 600 pages, in clear print and on excellent paper. All matters, things, persons, and interests concerning China are to be found within its covers, with only a few exceptions. The articles cover such a range that there is hardly anything omitted which may be called vital, living, or useful. All phases of Chinese life in its myriad forms find a place here, with its many branches, like a trunk, sturdy and great, and its branches spreading in all directions. It is not a book of science, but you find science here; it is not history but you find history in it; it is not a book on religion, but all religions that have touched the life of China find treatment here: it is not a book on finance but the intricacies of finance are to found herein; it is not a missionary book, but missions and missionaries are here in plenty. And so it is of interest to all foreign residents in China, and even Chinese will find herein much that they do not know fully about their land and customs and history.

Mr. Couling has travelled much in order to secure materials, and has been a diligent searcher and investigator in many libraries that are not accessible to everybody except at great cost of time and money. For years he has worked indefatigably, and, having the instincts of a scholar, knowing the Chinese language and people intimately, and foraging in the Morrison Library in Peking, the Royal Asiatic Society's and the Siccawei's in Shanghai, besides

hunting for months in Hongkong, and searching old archives wherever he could discover them, we have now this finished product. He has had expert assistants, and no one more capable or diligent than his wife, who, in particular, had charge of the missionary sections. It is a library in itself, all within reasonable compass, which does not frighten by its size or dishearten by its abstruseness. It may be true that we have just a little too much about one thing *here*, and too little about something else *there*, and that we miss some names and wonder how others found a place, but we have to remind ourselves that the author could not make bricks without straw, and the lack is partly explained by the paucity of information on some subjects and of records of some people. The materials to hand have been wisely used, and here we have the essence of hundreds of books and thousands of articles, in "Bovril" form, easy to digest and very stimulating. There are several original articles, but, speaking generally, the book is the result of boiling and filtering down of thousands of scattered articles, and this done with the skill of an expert.

We have noted a few errors of fact and of wrong characters, but, no doubt, the author will find these for himself before the second edition is in print, and none is of vital import.

We thank Mr. Couling with a hearty gratitude for this splendid piece of work. We advise all missionaries to procure it without delay, and, if they cannot afford to do so, either sell a garment or dispose of many other old volumes on the shelves so as to buy this, or, failing that, to borrow and never return the new work. By hook or by crook this thesaurus should be on every missionary's table, to be read and re-read, studied, and remembered.

SEER.

RESEARCHES INTO CHINESE SUPERSTITIONS, *by* HENRY DORÉ, S. J. *Translated from the French with notes, historical and explanatory, by* M. KENNELLY, S. J. *First Part, Superstitious Practices. Vol. IV. Tusewei Printing Press. Mission Book Company and Edward Evans & Sons. $4.50 to missionaries.*

"Sumptuous!" is the word that naturally comes to one's aid in describing the handsome volumes of this unique series. War limitations have not excluded good material and the original method of binding has allowed the safe use of superior paper for colour reproductions. To some the unusual get-up of these volumes may be objectionable, but for a work full of exact reproductions of pictures, charms, diagrams, divinations and other documents, there is a seemliness in the garb in which these appear.

Whilst the colour reproductions display exquisite workmanship and are of considerable value in themselves the value of the work consists in their being wedded to terse and explanatory letter-press which conveys a vast amount of information revealing painstaking questionings and close and intelligent observations in many a village and city, in temple, in monastery, and by the wayside, as well as in the home. The volume before us deals with fortune-telling, divination, omens and augury, lucky and unlucky days and geomancy. There is also a chapter on "superstitious characters," a

rather unfortunate title, seeing that it is shown that the origin of the character Fuh (福), is not superstitious. The closing chapters of this volume deal with the sparing of animal life, Buddhist abstinence and Vegetarian sects.

With the preface, which deals with divination from the various points of view of the Chinese people, the whole affords an extremely valuable and interesting insight into Chinese religious life, customs, and habits. Back of the crudest superstitions are ideas and truths which ought to be understood by the missionary, who unfortunately has been too apt to pick up haphazard and by degrees a scrappy knowledge of the practices and ideas which go to make up the common beliefs of the bulk of the people. Whilst the reader is not troubled with didactic expositions he is helped by an expressive phraseology which indicates the opinions of author and translator. A humorous touch sometimes appears as when reference is made to the Emperor Teh-tsung (德宗) who did not call in geomancers, neither did he consult the tortoise-shell. "He did well in not believing in superstitions, but he acted wrongly in not following the custom. Such is the idiosyncrasy of the Chinese mind in this and similar cases."

The work has very few typographical blemishes, one or two misspellings could be corrected in a fresh edition, and possibly more uniformity could be brought into the matter of capitalization. In two cases there is also the rather unusual use of the word "canny." These, however, are comparatively small matters, and author, translator, and printers are to be congratulated on a work which will do much to induce a more thorough and sympathetic study of Chinese ideas, life, and psychology.

G. M.

AN ENGLISH-CHINESE DICTIONARY. *By* K. HEMELING, Ph.D. *1726 pages, published in 1916 by* K. HEMELING, Ph.D., *Commissioner of Chinese Maritime Customs. Mex. $25.00. Mission Book Company and Edward Evans & Sons.*

"This book," as the author says in the Preface, "is fundamentally a dictionary of the Standard Chinese spoken language, or *Kuan Hua*, but it also comprises new words, terms used in all branches of science, technical, military, naval, missionary, religious, commercial, political, legal, documentary, book, newspaper, etc., and other expressions needed by translators. . . Its main aims are exactness and usefulness, both in business and scientific work, to everybody, beginner and advanced scholar, whether official, merchant, engineer, missionary, or teacher. Though primarily intended for the benefit of foreigners translating into Chinese, it can, of course, be equally well used by Chinese reading books written in English."

How far does the book live up to its aims? It is to a certain extent a compilation and has had the advantage, as is shown in the Preface, of nineteen of the more modern dictionaries and lexicographical books. Its claim to exactness is supported by the fact that the author himself has been Chinese Secretary to the Inspector General of Chinese Maritime Customs in Peking, and that ten

Chinese scholars from different Mandarin-speaking districts have assisted in the work and tested every individual expression. One sinologue who has used this Dictionary says, "In combination with the 'corrections of errors' at the end, the characters and Romanization are almost without exception accurate." Its claim to exactness is therefore supported.

Compared with "An English and Chinese Standard Dictionary" issued by the Commercial Press, while not so extensive, it is later and so possibly more up-to-date in respect to new terms.

In comparison with "An English and Chinese Standard Dictionary" and "A Modern Dictionary of the English Language," this bi-lingual dictionary appears to be somewhat better printed and better arranged; as, for instance, instead of running the different synonyms together in one paragraph, each one of a group is given a paragraph to itself. There is also more variety in the English synonyms given, these usually being used in short English phrases to show their meaning; hence it is often the case, we think, that a desired Chinese word or phrase is somewhat more easily found. As for instance, on page 153, we have "bray" the verb, "bray" the noun, and "bray," to pound. "Corn," a grain; "corn" on the skin; and the verb "corn," i.e., to corn beef. And under each different English and Chinese phrase is an illustration of the use of both the English and the Chinese. To illustrate again: under the word "Parliament" there are no less than fourteen subdivisions dealing with different phases of the meaning of the word and related parliamentary activities. Under "hospital" the same thing is true, showing different types of hospitals.

In the Preface the author says that considerable attention has been paid to standard scientific terms covering twenty-three sciences and their subdivisions. The standard scientific terms, which comprise one specially marked category, and were selected by a commission of the Chinese Ministry of Education for the use of Chinese schools and universities, number about 30,000. In this connection we note on page 1094 with reference to the word "pressure" that as many as twenty-five types of pressure are indicated.

The task of preparing a dictionary is a stupendous one and the task of reviewing it an exceedingly difficult one. As far as experience in the use of it goes, this dictionary will fill a very important place and promises to attain its other aim that of usefulness. We congratulate the author, and bespeak for the book a wide use.

R.

THE CHINESE SYSTEM OF PUBLIC EDUCATION. *By* P. W. KUO, B.S., M.A., Ph.D., *Dean of the Government Teachers' College, Nanking. Mission Book Company and Edward Evans & Sons. Price Mex. $2.50.*

Two years ago the Teachers' College of Columbia University published as its contribution to Education, No. 64, the contents of this book under the title "The Chinese System of Public Education." It was originally published in the United States and sold at G. $3.00. After the author's return to China, however, he had a special edition printed in China which sells at Mex. $2.50. The

only difference between the two editions is that the paper used in the foreign edition is a little better. The China edition includes, however, Chinese Notes, which more than make up for the slight difference in paper. The book is well printed and easy to read. It takes up the origin of the ancient educational system, the decadence of this system, the development of education during subsequent dynasties, the transition from traditional to modern education, the problem of constructing a modern educational system, the reorganization of education under the Republic, and present-day educational problems.

Dr. Paul Monroe, Professor of Education in Columbia University, says of this treatise, "It is a contribution of great importance to the Western knowledge of Eastern conditions." It has been used as a text-book in a few American and European universities.

Here, then, is a connected account of the development of education in China by one who knows China and knows education at the same time. Many copies of the book in the former edition have already been sold to teachers and missionaries engaged in educational work in China. It is the type of book that all educationists in China should read—and read more than once. In regard to education, as in everything else, a clear understanding of the Chinese background is essential to an efficient attempt to meet the present needs of the Chinese. With such a long history behind it, education in China though modernized can never stop at being simply a transfer *en bloc* of Western subject matter and methods; it will be a combination of the two. *Apropos* of the preparation and publication of a book like this, we are reminded that trained Chinese leaders are getting under the problem of the education of the masses in China in a real and effective way.

R.

HANDBOOKS ON ETHICS AND RELIGION. (*Designed for text-books in colleges and seminaries, and for general reading.*) *Edited by Professor* ERNEST D. BURTON, THEODORE G. SOARES, *and* SHAILER MATHEWS. *University of Chicago Press, Chicago.*

Those who have had experience in teaching the Bible to modern College students, and in guiding them in their religious thinking, will welcome this series of "Handbooks on Ethics and Religion." Arrangements have been made for fifteen volumes covering a wide range of themes. Four have been completed and the remainder are in process of preparation. Those completed are: "The Origin and Growth of the Hebrew Religion" by Thatcher Fowler, Professor of Biblical History and Literature in Brown University; "The Psychology of Religion" by George Albert Coe, Professor of Religious Education at Union Theological Seminary, New York City; "The Story of the New Testament" by Edgar Johnson Goodspeed, Professor of Biblical Greek, University of Chicago, and "The Ethics of the Old Testament by Hinckley C. Mitchell, Professor of Old Testament Exegesis in Tufts College.

The editors of these text-books have realized for years the peculiar difficulties attending Bible Instruction in American Colleges, and the woeful lack of up-to-date religious literature dealing with the Bible along modern historical lines. The four books already published are scholarly enough to appeal to the most sincere seeker of Truth, though they are not so laboriously scholarly as to make them pedantic or uninteresting. There is the Scylla of an old theology that has grown out of touch with the needs and thought of our time on the one side and there is the Charybdis of extreme rationalism and modern destructive criticism on the other side, where one's religion is in danger of becoming purely a matter of the mind, not of experience and of the heart, and it is to help steer young people between these two extremes that these Handbooks are being published. They are specially prepared for students with trained minds, who seek adequate reasons for their religious faith and practice, and who conscientiously desire to keep abreast with the best thought and scholarship of the times.

M. T. S.

THE ORIGIN AND GROWTH OF THE HEBREW RELIGION. *By* HENRY THATCHER FOWLER. *University of Chicago Press. G. $1.00 net. Mission Book Company.*

One feels that this book does what is expected of it. It is not intended as a book to be read, nor as one to be studied in the ordinary way of studying history, but as one to guide and to supplement a careful study of the Old Testament. At the head of each chapter stand numbers of Biblical references, grouped according to the facts to which they refer, and followed by a note giving the leading idea to be noticed in each group. These are to be looked up, and noted, and then from them the student is to write a paper on the general subject of the chapter, with the groups as subheadings. Only after this is done is the student to read the chapter in the book; and having done this to look up the copious references to other literature. Having done this for each of the eleven chapters prepared it is expected that the student will be ready to write a thesis on The Origin and Growth of the Hebrew Religion—and, indeed, one sees no reason why he should not. To help him in this an appendix to the book gives titles for 23 chapters—and the fact that no one of them corresponds to the titles of the chapters in the book itself is some evidence of the thoroughness of the course laid down.

So much for format: and it will readily be seen that in this book it is important. When we turn to consider the subject-matter we find an equally commendable attainment. The book is full of suggestive thought, and even a reading of it will give one a very excellent idea of Hebrew history and religion. The method is entirely constructive, proven points are accepted without dispute, and, while only general outlines are laid down, yet the treatment of them is such as to leave the student with accurate and quite a detailed knowledge. One could wish that young people of, say, college age might go through this book either in a class or by themselves. It would mean that the Old

Testament would be a much more vital Book to them than they could hope to have it become by any number of times' "reading through."

The list of books for collateral reading is fairly complete, some seven or eight books being referred to consecutively at the close of each chapter and a more complete list being given in an appendix. One would like to add, however, B. H. Alford's helpful "Old Testament History and Literature," which is just the kind of book that would be useful to students in a course of this sort. The Index is insufficient. There are no foot-notes at all, and so one turns necessarily to the Index for references to preceding pages (e.g., p. 52: "We have already noted that [David] had in his home a teraphine." In references of this sort, and there are several of them, the Index should be a help) only to find the Index very general in character and not helpful.

M.

TO BE REVIEWED LATER:—"THE PSYCHOLOGY OF RELIGION."

THE STORY OF THE NEW TESTAMENT. *By* EDGAR J. GOODSPEED. *University of Chicago Press, Chicago. Pp. 150. Price $1.00 gold, Net. Mission Book Company.*

This volume is the briefest of the four thus far published. The author, Dr. Goodspeed, is professor of Patristic Greek in the University of Chicago, and like all the other authors of the Handbook Series, approaches his task with a clear understanding of the peculiar needs and problems in the religious instruction of undergraduate college and seminary students.

How did each book of the New Testament canon come to be written? What are the accompanying circumstances? How do the character and purpose of each book reveal the fact that Christianity has not sprung from the New Testament but that the New Testament has sprung from Christianity. These are some of the questions which the author keeps in mind as he portrays simply and beautifully the historical setting of each book. He does his work so well that the reader is not satisfied until he has turned from Dr. Goodspeed to the New Testament itself and has read each book there by the additional light that Dr. Goodspeed throws upon it.

The modern historical approach to the New Testament is accepted without argument or defense, and the author devotes his whole work to constructive information on this frankly accepted basis. The New Testament books are dealt with chronologically. At the end of each chapter, a number of questions and suggestions are given as aids to the teacher who may wish to use the book as a text.

The book may be read through at a sitting, or it may be used for extended class work and so read chapter by chapter in connection with the New Testament. It is suited admirably for this latter method. What a commentary does in twenty pages, Dr. Goodspeed does in five or six, carrying the author back to New Testament times, setting forth the practical character of each book, and

showing how each book met the special situation to which it was addressed. The book should be a helpful text-book in theological seminaries, and certainly every Bible teacher in China should enjoy reading it.

M. T. S.

ETHICS OF THE OLD TESTAMENT. *By* HINCKLEY G. MITCHELL, *Professor of Hebrew and Old Testament Exegesis in Tufts College. Published by the University of Chicago Press, Chicago. Pp. 417. Price $2.00 gold. Mission Book Company.*

Occasionally one picks up a book which resembles a box of building blocks. It offers the reader the necessary material with which to construct something of his own. Prof. Mitchell's "Ethics of the Old Testament" is such a book—it provokes constructive thinking.

Two characteristics of the book merit special mention: (1) The unusual manner of the author's treatment of his subject, and (2) the author's admirable confinement to Old Testament sources for all his deductions. At best "the Ethics of the Old Testament is a delicate and perplexing subject, wherein one does not deal with a homogeneous text, nor always find completeness or consistency."

Prof. Mitchell prefaces his treatment of the whole subject by a brief analysis of the Old Testament books in which he accepts to a conservative degree the findings of modern historical criticism. He writes with simplicity and directness, presenting a comprehensive view of the Ethics of each period, rather than of a particular topic of Ethics when the development would have to be traced minutely from the first through to the last period of Hebrew history. For instance, instead of taking "Courage" per se and tracing the various ideas on "courage" held by the Hebrew people through successive periods, Professor Mitchell deals with each period setting forth *all* the ethical qualities suggested by the sources concerned. In order to get a comprehensive view of any single topic like courage, therefore, the reader must pick out and piece together the author's findings on "courage" in successive chapters. A good index makes this task easier and more delightful than may at first appear.

It is pleasing to note also that here is an author who confines himself to what he can get directly out of the Old Testament sources, and who finds a satisfying sufficiency there. After analysing the texts and availing himself of the fullest information regarding the reliability and nature of his sources (with the aid of such scholars as Smith, Wellhausen, Wundt, and others), he sets out to draw his conclusions independently. You feel that the book is the product of the author's own "diligence in the Scriptures" and of careful painstaking analysis and classification of the source materials. He makes no explanations; he does not refer his readers to any other scholars to support his conclusions; he does not digress to philosophizing; he does not contrast Hebrew ethics with the ethics of contemporary nations; he merely gives a frank, full statement of the ethics of each period as he sees this in the Old Testament sources, and he never takes his eye off these sources.

To the Bible student who has an open and inquiring mind, and who wants some solid reading that is not too heavy, upon which

his mind can construct something later on, this book is admirably suited. To this end it will repay studious and unhurried reading.

M. T. S.

POWER OF IDEALS IN AMERICAN HISTORY. *By* E. D. ADAMS. *University of Chicago Press. Mission Book Company.*

Prof. E. D. Adams, of Leland Stanford, Jr., University, has given us in his Dodge Lectures, delivered at Yale University, on "The Power of Ideals in American History" a very concise and useful epitome of the soul life of America during its short history. In his introduction he declares himself fundamentally opposed to the position which would reduce American history to a development due to the pressure of economic and material interests. In his five lectures, he shows that the political movements in America have been directed by ideals often running counter to the economic interests of the people who followed the ideals. Not all ideals are of equal value in his eyes. In National Expansion, which carried the nation into the war with Mexico and almost into the war with England to win British Columbia, he finds a much lower value than in the ideal of Nationality. Of this ideal he tells us of the long period required for its full acceptance by the people, how it retired for a time before another ideal, that of Anti-slavery, and how at last the two found their consummation together in the same war. These three ideals are more widely known than the fourth, the religious ideal which carried many a young man out from New England to help build up a Christian community in the Middle West. This chapter should be known to all who have followed the same ideal into a farther west. The last chapter presents Democracy as the ideal which has guided American life from the beginning and in this chapter is sounded a warning note to beware lest we grow weary in our fight for democracy and fall back content in a disguised aristocracy. This book will be an inspiration to every American reader and is a most useful book to have on one's shelves to hand to foreign friends when they ask us, perhaps in rather a cynical mood, just what, after all, does America stand for?

A. A. G.

JESUS, THE CHRIST, IN THE LIGHT OF PSYCHOLOGY. *By* G. STANLEY HALL, PH.D., LL.D. *Two vols., xix+408 pp. Doubleday, Page & Company, Garden City, New York. 1917. $7.50.*

This is a stupendous work. It is also a fascinating work. Readers will be reminded of its monumental predecessor, by the same author, who is the Professor of Psychology and President of Clark University in Worcester, Mass. Like his "Adolescence," also in two volumes at the same price, it abounds in admirable epitomes and in terms which the author has made his own. We cull the following from the first twenty pages, the majority of which cannot be found in the latest editions of the Century, Standard, or New International (Webster) Dictionaries, which were by the reviewer's side as he read. They will, however, be quite recognizable to a modern psychologist of the genetic type,

or to a New Testament student reminiscent of his Greek. "The roots of the religion are always pectoral or thumic." Heterization, psychoanalysis, ambivalent, mansoul, erethic calenture, hyperexaltation, sarcous, psychalgia, nadir of dysphoria, euphoria, bottoming, pneumatophores, motivations, veridical, formicary, resorption, inwardization, Narcissism, excelsior nisus, hebamic, dementia præcox, diathesis, Jesusissity, presentify, amphibole, countervalent, ispsissimal, patheticism, and many others of their ilk follow in serried ranks. If these do not offend, however, and the reader allows himself to follow the author through the maze of this vocabulary, he finds himself in a very treasure-house of knowledge.

President Hall is a master of epitome. We have never seen, outside his own writings, such admirable characterization and summaries of the essence of Christological works as he presents, for example, in his second chapter, Jesus in Literature. In a rapid sweep of language, as fascinating as a novel, one is carried along from writer to writer and led to feel that here is one who has not only dipped and drunk but has digested the pertinent theological literature. In rapid succession he ranges over literature ancient and modern, and extracts those aspects of the presentation of the character and personality of Christ which fit his theme. This is equally true of the chapters on "Jesus' Physical Personality," "Jesus' Character," "Negative Views," "The Nativity," "Beginnings of the Supreme Pedagogy," "Messianity (*sic*), Sonship, and the Kingdom," "Jesus' Eschatology," "His Inner Character, Purpose, and Work," "Jesus' Ethics and Prayer," "The Parables of Jesus," "The Miracles," "Death and Resurrection." The chapters on the parables are particularly rich in suggestive interpretation. Each is taken up in turn and dealt with in terms of modern life and thought and their bearing on his whole teaching is discussed so freshly that one has all the impression of a real discovery. We wish the phrase "stimulating and suggestive," had not become so hackneyed as to lose its force, for this is an achievement which it fits admirably.

In spite of this praise, which is high praise, this is not a popular work, but a book for the close study of psychologists and theologians. Those who have any taste in this direction will find in it much to provoke thought and probably criticism. It is not dogmatic in tone, nor does it attempt to be final in its treatment. In fact the author expressly states "Thus my fondest hope and belief is that my best effort, here falteringly put forth, may very soon be transcended not by one but by many studies that are better and more worthy of the theme." This is a type of work which renders it unnecessary to purchase many others, so fairly are their views presented. It is a pity that a work abounding in references to an immense mass of the most valuable literature in its field should have placed these references in footnotes in the smallest of type, read with difficulty even by a proof-reader, and should have no index or collective bibliography. There are a number of errors in the citation of names of authors and books in chapter headings and footnotes. (Weiss for Weisse on page 39 and "Ecce Homo" for "Ecce Deus" on page 194 are examples.)

The conclusion stated in the preface is worthy of quotation. "As a result of all this (study), I believe I can now repeat almost every clause of the Apostles' Creed with a fervent sentiment of conviction. My intellectual interpretation of the meaning of each item of it probably differs *toto cælo* from that of the average orthodox believer. To me not a clause of it is true in a crass, literal, material sense, but all of it is true in a sense far higher, which is only symbolized on the literal plane. The change from my boyhood belief in it has been to me all gain and no loss. Nothing has been dropped or denied, but only the mental imagery by which it is apprehended is changed. The same fundamental religious instincts are expressed in the new forms as in the old. What lay concealed in the old stands revealed in the new. I am still going in the same direction and in the same path in which my infant feet were first taught to walk."

B.

EFFICIENCY POINTS. *By* W. E. DOUGHTY. *Published jointly by the Missionary Education Movement and the Laymen's Missionary Movement. Mission Book Company and Edward Evans & Sons.*

This is a small book of 105 pages showing something of the motives and principles underlying missionary service, especially as these are found in the Bible. The author aims to show that the Bible has a missionary ideal, that Christianity must spread by personal service, that property is given in trust for use in this service, and that the dynamic of Christian efficiency is intercession. Some interesting thoughts are given in connection with these main points and some suggestive facts included, as, for instance, there is a comparison of the Bible and the three "best sellers" in 1914 which shows that while the three best sellers reached an issue of 1,118,000, during the same period the American Bible Society sold, of Bibles or portions thereof, 6,353,000.

Again, we read that a study of statistics given out by Mr. H. K. Carroll shows that between 1913 and 1914 it required the combined efforts of 350 churches to produce one new church. The author feels also that financial campaigns in the Church have often failed because they have not been daring enough.

It is the type of book to read in connection with one's devotions for the inculcating of the highest ideals of Christian service and to stimulate to actual participation therein.

R.

THE MISSIONARY EDUCATION OF JUNIORS, A HANDBOOK FOR LEADERS. *By* J. GERTRUDE HUTTON. *Pp. iv+140. Missionary Education Movement of the United States and Canada, New York, 1917. Edward Evans & Sons.*

THE CHALLENGE OF PITTSBURGH. *By* DANIEL L. MARSH. *Pp. viii+312. Illustrated. Missionary Education Movement of the United States and Canada. New York, 1917. Cloth 60 cents gold; paper 40 cents gold; postpaid. Edward Evans & Sons.*

Miss Hutton has produced a valuable little handbook for those seeking to apply the principles of Mr. Diffendorfer's larger book already reviewed. It is the first of a series on graded missionary

education in the church, school, and home, of which others are in preparation, and presents principles and methods tested by use. Its value is enhanced by selected lists of reading books on World Friendship for Junior Boys and Girls, a Bibliography on the subject matter of each chapter, a chart of the Development of a Junior Child, by Edward Porter St. John, and a Syllabus on Child Study, by George Albert Coe.

The Superintendent of the Methodist Episcopal Church Union of Pittsburgh has prepared an admirable volume in the "Challenge of the Cities Series," which is a popular text book on the religious, social, economic, and political problems of a great American city from the Christian point of view. It is well illustrated (including some charts), it is packed with facts verifiable by local readers, it frankly faces these facts, which constitute at once an indictment of Christian civilization and a splendid record of Christian endeavor, and it courageously faces the future with faith that the knowledge of the facts by the followers of Christ will lead them to unite in their common task of city redemption both through the law and through the gospel. The book is instinct with the modern social spirit and believes that it is better to prevent than to cure, but that both prevention and cure must be carried on side by side. The volume is stimulating reading for those interested in the social and religious problems of China's cities, and will aid in their ultimate solution.

CHRISTIAN EXPERIENCE AND PSYCHOLOGICAL PROCESSES: *With special reference to the phenomenon of auto-suggestion. By* RUTH ROUSE *and* H. CRICHTON MILLER, M.D. *London, Student Christian Movement, 1917. Pp. vii+147. 2/6 Net. Mission Book Company and Edward Evans & Sons.*

Corresponding somewhat to the unrest of a generation ago, due to discussions regarding the bearing of the law of evolution on religion, there is among Christians to-day, in the opinion of the authors, an epidemic of uncertainty growing out of the researches of psychologists in the realm of suggestion and auto-suggestion. This book is written to show that, however prominent the part played in Christian experience by the purely psychological processes, they are not its source, nor do they explain its origin. Ample space is given at the outset to a clear defining of the psychological principles involved. The characteristics, results, and sources of Christian experience are then reviewed in such a way as convincingly to prove that they cannot be explained on the mere ground of suggestion or auto-suggestion. The closing chapter is a brief but masterly study of the religious experience of Jesus, thus bringing to a climax the argument for the presence of "God Himself at work in the human soul energizing and transforming it." The book should prove a useful guide to any who are perplexed by the modern psychological attack on the reality of Christian experience.

D. W. L.

THE PERSONAL RETURN OF CHRIST. IS IT NEAR? *C. L. S. 20 cents Mex.*

This is the title of a little booklet just issued. It is Four Studies;—"a simple outline of the subject," by C. M. P. These having been originally given as addresses in Shanghai and Mokanshan are now published by request. These studies are on "The Manner and Object of Christ's Return," "The Times of the Gentiles," "Jewish National History," and "The Interval and its Purpose." They are concise and Biblical, being an attempt to gather into simple and condensed form what the Word of God teaches. This subject is much on the hearts of God's children during these "perilous times" and many will be glad of this little booklet with its hints to further personal study.

INTRODUCTION TO THE NEW TESTAMENT. *Vol. II. By* Rev. KARL LUDVIG REICHELT, *Union Lutheran Seminary, Shekow, near Hankow. For sale by Religious Tract Society, Hankow, and Mission Book Co., Shanghai. Price 40 cents.*

This volume completes the book. President Reichelt has made a most useful contribution to the scanty literature available for Chinese theological students. The second volume, like its predecessor, shows painstaking care and represents a sane and constructive viewpoint. Critical issues are frankly met, though the discussion is almost too brief. The treatment is rather technical for popular use, but as a class-room text or reference book it will be very valuable. A detailed English index will be quite an aid to the Western teacher. The Chinese style is clear and limpid, adding much to the heartiness with which the book can be recommended.

J. L. S.

PEACE. *A Quarterly Magazine in English and Chinese issued by the Literature Committee of the North China Diocese of the Chung Hua Sheng Kung Hui. Price 10 cents.*

The Chinese title of this magazine (平安) would lead one to conclude that it dealt specially with questions affecting the spiritual life. It is, however, a book for students. Questions relating to the rationale of Christianity are dealt with in an able and interesting manner. The articles are in strong *Wenli* and are interspersed with the new terms which are such a feature of Chinese literature nowadays. Western students of Chinese, anxious to familiarize themselves with the new terminology and with words and arguments wherewith to meet the difficulties of the modern Chinese students, would find the Anglo-Chinese section of this magazine well worth serious study.

J. D.

BOOKS IN PREPARATION.

'Our Lord's Teaching' in the Guild Text-books, Mr. Cheng Shao-feng.

'The Church and the Ministry in the early centuries' by Dr. T. M. Lindsay is being translated.

An outline history of the Jews down to New Testament times' is being written. The critical view is adopted, but the emphasis is on the working of Providence in the history.

'A manual of Theology' by Dr. Banks is being translated.
'Scientific Faith' by H. A. Johnston has been translated.
'Principles of Teaching' by Thorndyke has been translated by Rev. L. Hodous and revised by Rev. Dr. MacGillivray.
'God in Islam' by Rev. W. Goldsack has been translated by Rev. Dr. MacGillivray.
'Tracts for Mohammedans' by Rouse are to be translated by the Religious Tract Society, Hankow.
'Pilgrim's Progress, part 2' is being translated into Western Mandarin by Rev. A. Grainger.
'Galatians' by Girdlestone is being translated by Rev. A. Grainger for the Religious Tract Society, London.
An original 'Commentary on Ephesians' designed for poorly educated Christians has been prepared by Rev. A. Grainger.
'A textbook on Corinthians 1 and 2' is being issued by the Fenchow Bible Training School.
'Bible Minatures' by Wells, 'The living messages of the Bible' by Campbell Morgan and 'The Parables of the Kingdom' by Campbell Morgan are being translated by Dr. W. P. Chen.
'Ecce Homo' has been translated by Rev. A. A. Gilman and will be issued by the Boone University.
Westcott's 'John' has been translated.
Prof. Reichelt of Shekow Seminary is preparing a 'Commentary on John's Gospel.'
The tracts known as the 'W. S. M. U.' series are being translated by Dr. Darroch.
Several booklets on the subject of 'Family Prayer' are in preparation for the Religious Tract Society, Hankow.

G. A. C.

Correspondence

OLD MISSIONARY DIRECTORIES.

To the Editor of
The Chinese Recorder.

DEAR SIR: In 1874 a list of names of missionaries was published by the Presbyterian Mission Press. This had been begun by Dr. M. J. Knowlton and completed by the publishers of the RECORDER. This was followed in 1876 by a revised list which added the Chinese names of missionaries. This first list was the subject of a very interesting statistical study by the late Dr. John W. Davis in the RECORDER of September, 1875. As I am preparing similar studies concerning the missionary body at various periods up to the present, I should appreciate it if any reader having copies of either of these directories, or any other prior to 1906, would communicate to me the dates of publications and the terms upon which they would be willing to part with them either permanently or temporarily.

Very truly yours,
C. L. BOYNTON,
Editor of the Directory of Protestant Missions in China.
5 QUINSAN GARDENS, SHANGHAI.

A CALL TO CHRISTIAN ENDEAVORERS.

To the Editor of
The Chinese Recorder.

DEAR SIR: Your readers may be interested in the following letter, a translation of which is being addressed to Chinese Endeavorers.

To the Christian Endeavor Societies throughout China.

DEAR FELLOW-ENDEAVORERS:—
At the suggestion of the Forward Evangelistic Committee of the C. C.

C., we are writing to call your attention to the opportunity you will have during the SPECIAL WEEK OF EVANGELISM IN 1918 (during Chinese New Year holidays), of uniting with Christians in all parts of China in a special campaign of preaching and soul-winning.

We hope that every C. E. Society in China, which has not already done so, will plan to make a special effort to win souls during this WEEK OF EVANGELISM, getting every member, if possible, to take some part in this work.

We have just received a report from a C. E. society in Kiangsi Province, telling of an evangelistic campaign recently carried on by the Endeavorers in that district; in addition to holding meetings in the city church, they visited the 7,000 homes in 100 villages in the district, distributing tracts and selling Scripture portions and speaking for Christ in each home. We have heard from a number of C. E. societies who are doing this kind of work and we hope that many more will do so during the special Week of Evangelism this year.

We would like to have word from societies as to the work done by the Endeavorers and the results, so this information may be published in the report concerning the Week of Evangelism, thus encouraging others to engage in such work in the future.

By getting the new converts to enroll themselves as Active Members of the C. E. Society, thereby pledging themselves to the habit of daily Bible study and prayer and regular participation in the meetings and work of the society, you may help them to get a good start in their Christian lives. By enrolling the inquirers as Associate Members and praying for and teaching them, you may soon lead them to the Savior. The C. E. Society is especially adapted to the needs of young Christians, helping them to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ."

Hoping to receive many reports of the results of the work done by Endeavorers during the Special Week of Evangelism, we remain,

Cordially yours,

Mr. and Mrs. EDGAR E. STROTHER,
Gen. Sec's. U.S.C.E. for China.

SHANGHAI, December 31, 1917.

TIENTSIN FLOOD SUFFERERS.

To the Editor of
The Chinese Recorder.

DEAR SIR: The China Sunday School Union appeals to the Sunday schools of China for contributions for the relief of those who are suffering because of the floods at Tientsin.

We are informed that fully 1,200 square miles are under water, and that hundreds of thousands of people are suffering for lack of food and shelter.

There has been organized in Tientsin a Union Christian Flood Relief Committee (天津基督教水灾救濟會) representing all the churches of Tientsin, which has undertaken to distribute relief in as economical and effective a way as possible. Huts have been built, and every effort is being made to provide both shelter and food for those who are in sorest need. So far as practicable able-bodied men are being set to work in order that they may earn their living; but during the severe winter months it will be necessary to feed many people who cannot render any return service for the help they receive.

It seems to the Council of the China Sunday School Union fitting that all the Sunday schools in China should take part in providing relief to those who, especially during the winter months, are being exposed to hunger and cold. Contributions should be sent direct to the above Committee, at the Y. M. C. A., East Wall Street, Tientsin.

JOHN DARROCH (賈樂安),
D. WILLARD LYON (來會理),
Special Committee.

Missionary News

General

VICTORY THROUGH TRAINING.

After the opening of College last fall an incident occurred which lifted me out of the realm of the commonplace and in the most vivid way showed me just how far-reaching the results of educational work in China sometimes are. One of our Seniors recently told me in a very undramatic, simple manner, the following tragic story:—

He had been in school for several years without being able to visit his home during vacations. This summer, however, he was able to spend some time with his family. His home is in Fukien Province near the border of Kwangtung in a little Chinese town that goes by the name of Yung Ting. Lai Ts Kwong hardly reached home before his mother was stricken with pneumonic plague, that awful twin brother of bubonic plague, a snarling terror which has taken its will of the East for centuries. The family and near relatives were terror-stricken and incapable of any action save frenzied and incoherent prayers and hasty sacrifices to idols in the nearby Buddhist temple. Each moment they themselves expected to feel the first symptoms of the dread disease. Family loyalty kept them together, though indeed to run away was impossible as the devils of the plague were smiting the people on every side. In dumb panic-stricken fear they awaited the will of the gods or the demons. This student lad, one of the youngest in the clan-family, alone kept his head. He started immediately by boat for the nearest foreign doctor, a hundred *li* (34 miles) away. Learning from the doctor that his mother's case was hopeless and that it was impossible for the doctor to accompany him back, he submitted to inoculation with anti-plague serum, and then hastened home with about sixty doses of the serum with which to inoculate the rest of the family (about thirty people) and as many neighbors as were willing. Aided by a Chinese doctor he did this work so well and so quickly that not another case occurred in his own family. He had a hard time persuading some of the people to be inoculated because the serum made them so sick that they feared it more than death.

REX REEDER,
Shanghai Baptist College.

THE KOREAN MISSION AT LAIYANG, SHANTUNG.

Several years ago the Korean Church felt a strong call to do missionary work in China, and their eyes and thoughts turned to the Province of Shantung as a field of labor. They entered into negotiations with the Presbyterian Mission of Shantung which turned the matter over to the Presbytery of Shantung whose territory lies in Eastern Shantung. The Presbytery and, later, the Synod of Northern China gave a hearty welcome to this Mission, requesting however that the missionaries sent

over should become members of the presbytery in whose bounds they settled as also any church-members received. A survey commission decided on the district city of Laiyang, 240 *li* southwest of Chefoo and halfway on the main road between Chefoo and Kiaochow. The Presbyterian Mission turned over to them a commodious street-chapel on the main street just inside the west city gate, and also the group of church-members connected with this out-station numbering about thirty. Three missionaries came with their families—Revs. Pu, Kin, and Sze. The senior member, Rev. Pu, after about two years' residence broke down in health and had to return to Korea. The other two men being untried and hampered by their families became discontented with their situation and returned to Korea last spring. Through the departure of these missionaries the mission received quite a set-back and it was a question whether the venture would be renewed. But after a great deal of consideration the Korean Church decided not to give up this mission but to try it again, profitting by the mistakes that had been made. It was felt to be important to send tried men with educated wives who were in sympathy with the work. In summer Rev. Pu, though in poor health, returned with Rev. Fang, a bright energetic young man, to start up the work again. Unfortunately before long Rev. Pu broke down again in health and had to return to Korea with no hopes of recovery. Rev. Fang bravely continued with a Mr. Kim, a Korean interpreter, and in the autumn returned to Korea to report to the General Assembly asking that he might be sent back as he felt he had been called by the Lord for this work. The Korean Church responded enthusiastically to this call and with him appointed probably the choicest young pastor they had—Rev. Hung. Revs. Fang and Hung and their families came to Laiyang in October, and were received as members of the Presbytery of Shantung at its meeting in November. Rev. Fang has made excellent progress in the language and has already been doing some active work. Under the care of the Korean missionaries the group of church-members increased to over 40, and quite a little sum of money has been contributed towards the building of a church. Recently some more suitable premises were purchased by them in the south-suburb of the city. They have several Chinese workers to assist them.

This mission is having a fine spiritual effect on the Korean Church, and is introducing in Eastern Shantung the same thorough spiritual tone and self-supporting methods for which the Korean Church has been noted and it will no doubt be of great blessing to the Chinese Church.

It is also interesting to note that the Korean Church is also supporting the work among the Chinese in Korea where three centers have been opened—Seoul, Chemulpo, and Wonsan. Two of the three Chinese evangelists working at these centers are from the Chefoo field, one being from Laiyang.

THE COLLEGE OF YALE IN CHINA.

The College of Yale in China moved to its new campus in the north suburb of Changsha last

September. The only buildings in the campus scheme at present finished are one dormitory and the chapel. To accommodate the students who could not be accommodated in the permanent dormitory, a building was rented west of the campus. For classroom purposes a temporary building was erected, not indicated on the campus plan but on land adjoining, south of the playground. The two permanent buildings are on the north side of the campus, and the lay-out drawn up by Messrs. Murphy & Dana of New York provides for a lecture hall to be situated between these, with two wings, each of which will be of the same size as the dormitory. This makes four units on the north side, and there will be four corresponding units on the south side of the campus, one of which will be a laboratory and the other three dormitories. The laboratory has three floors, one for physics, one for chemistry, and one for biology. The plans have been drawn for this building and erection will commence as soon as exchange conditions make it possible. Twenty-five thousand dollars (gold), with an additional five thousand dollars (gold) for equipment, have been donated for this purpose by the China Medical Board.

The type plan for the dormitories is very simple. It uses the "open dormitory" idea favored by most of the English schoolmasters which makes it impossible for any activity to be carried on among the students without its being generally known by all the students on the floor. Each student has a small locked closet at the head of his bed. These closets are arranged so that the floor is divided into alcoves, the largest of which hold six beds. As the closets are only seven feet high, there is space for free ventilation above.

On each of the two lower floors there is also a suite for an instructor, consisting of a large study, bedroom, bath, and clothes closet.

The chapel is built to hold about 800. Its exterior lines will be shown in the illustrations. The interior appearance has generally elicited the admiration of those who have seen it.

At the end of the campus, on the east side, facing the visitor as he approaches from the street, will be the Seabury Memorial Library. The plans for this building have been drawn and half of the money raised for its erection. The architects, Messrs. Murphy & Dana, have succeeded in combining Chinese lines with Western hygiene and convenience more successfully in this building than in any of the others. The drawings have been exhibited in several architectural exhibits in America and have excited much favorable comment. The exterior is made in imitation of one of the Peking City Gates. It will be connected on each side with the campus buildings already mentioned by a covered way, which will extend to the dormitories at the corner, and from them on each side down the length of the campus. The covered way shown in the illustration is only a temporary structure.

Besides the buildings provided for in the lay-out, additional structures may be added on the playground, if more land can be purchased for an athletic field. This would allow the erection of an auditorium and a dining-hall. An outdoor

gymnasium will also be added on land adjacent to the campus. The illustrations do not indicate the future appearance of the campus because the land is partly occupied by temporary buildings, and the work of grading is not completed, but they will give a general idea of the effect of the architectural lines.

The Medical School will adjoin the college campus on the south and the hospital is shown in one of the illustrations. This will be completed in October.

BROWNELL GAGE.

WORK AMONGST MOSLEMS AND TIBETANS.

Rev. F. D. Learner of Sining-fu, in his report to the British and Foreign Bible Society, gives the following particulars of work amongst the Moslems and Tibetans in the Sining district:

"We have sold about 600 odd Tibetan Gospels, and truly this is very much to praise God for. Whereas in previous years, the Tibetans would not have a Gospel as a gift, now they are willing to put out ten cash, and very willingly too. A great change is coming over this people.

"We have sold this year, too, some Scriptures in the Mongol and Kalmuk languages, in all, perhaps 40. We have not got a great many of these Mongols round here, but we find them now and again. They come in about February to worship at Kumbum, (the famous Sacred Tibetan City) at the time of the Butter Festival. It is at such times as these that we come across these Mongols, and I can assure you that our colporteurs make good use of such a unique opportunity.

"We also have done very well in our sales of Mohammedan Gospels. They too, many of them, are seeking the light. All round Sining there are many thousands of those followers of Mohammed, and not only do they buy the Scriptures in their own language, but also in the Chinese language—practically all their scholars can read Chinese, and thus, in this way, the Word is being scattered amongst them. If it were not for the power of their Ahongs, I believe there would be many more Christian Mohammedans. The people fear them—and many of them (the people) hate them like poison; I myself believe that there are many Nicodemus Christians among them."

In *The Far Eastern Review* for November, 1917, is an article on "Returned Chinese Students" who are filling high positions in China. We venture to quote the following paragraphs:

"Among all the returned students holding office in Peking the oldest is 67 and the youngest 21, while the average seems to be about 33. In the Ministry of War 34.1 per cent of the officials are returned students; in the Ministry of Education 28.8 per cent; in the Forestry Bureau 32.2 per cent; in the Ministry of Commerce 48.6 per cent; in the National Supreme Court 40 per cent; and in the Ministry of Communications 46.7 per cent. The greater part of these students, contrary to preconceived ideas both in China and abroad, are not from Canton or its neighborhood, but from the province of Kiangsu, that is, from the Shanghai-Nanking district. Kiangsu has 208 returned students in Peking, Chekiang 143, Hupeh

117, and Canton, or more exactly the province of Kuangtung, 79.

"A comparison of the studies pursued by these students abroad is extremely interesting, showing, as it does, the trend of Chinese ambition and young China's idea of usefulness. Of the students in Peking 139 devoted their time abroad to the study of military affairs, 56 went in for engineering, 79 for law, 61 took commercial courses, 34 studied agriculture and forestry, 30 studied finance, 28 studied medicine, and the rest are scattered through a score of special branches nearly all more or less technical. Out of the whole lot only 15 were interested in literature and 1 in art. Another interesting fact is that from more than 950 who have spent an average of four years abroad, only 135 are now Christians; this in spite of the fact that a very large percentage received their preparatory training in missionary schools in China."

Reports

EAST CHINA EDUCATIONAL ASSOCIATION

Annual Meeting

Tuesday, February 5th, 1918. 9 to 12 a.m.

9-9.15	Devotional Exercises.
9.15-10.30	Paper and Discussion, subject "Vocational Education" by Dr. P. W. Kuo, Nanking.
10.30-11.	Report of Committee on Curriculum Bible Teaching. Dr. Cline, Chairman.
11.-12.	Report of Committee on Teaching of Chinese. Rev. Tong, Chairman.

Tuesday, February 5th, 1918. 2 to 4 p.m.

Sectional Meetings:

2-4	I.	College Presidents and Deans. Dr. Pott, Chairman.
2-4	II.	Kindergarten and Primary School, Mrs. W. R. Wheeler and Rev. J. M. Espey.

Tuesday, February 5th, 1918. 7 p.m.

Reception, Music and Refreshments.

Wednesday, February 6th, 1918. 9 to 12 a.m.

9-9.15	Devotional Exercises.
9.15-10.30	Paper and Discussion, subject "Training of Teachers" by Prof. N. Gist Gee, Soochow.
10.30-11.30	Report of Committee on Course of Study, Dr. Fong F. Sec, Chairman.
11.30-12	Report of Committee on Records, Mrs. Thurston, Nanking, Chairman.

Wednesday, February 6th, 1918. 2 to 4 p.m.

2-2.30	Recommendations from the Advisory Council of the China Christian Educational Association, Dr. F. D. Gamewell, General Secretary.
2.30-4	Middle Schools, Rev. D. W. Richardson, Chairman.

Wednesday, February 6th, 1918. 8 p.m.

Public Lecture.

Thursday, February 7th, 1918. 9 to 12 a.m.

9-9.15	Devotional Exercises.
9.15-12.	Business Meeting and Election of Officers.

To be held at the Martyrs' Memorial Hall, Y. M. C. A. Building, 120 Szechuen Road.

News Items

The Southern Methodist women have raised $40,000 (gold) for the proposed Union Woman's Medical School, to be established in Shanghai. They hoped to secure an additional $25,000 before the end of 1917. It is also hoped that other Mission Boards interested and concerned will do as well as the Southern Methodists have already done.

By a misunderstanding, the notice with reference to the closing of the Agency of the Missionary Home was spoken of in our January number without indicating that it had already been closed. It was closed at the end of 1917, and the notice which reached us was so dated but we failed to observe the date at the time; consequently it will be understood that the advertisement which appears this month is correct,—the Agency has been closed. The Missionary Home, however, will continue as usual.

The schedule for Dr. Eddy's tour has been arranged as follows:

Manila	February	13-16.
Canton	,,	20-27.
Hongkong	March	1-4.
Swatow	,,	6-12.
Foochow	,,	15-22.
Shanghai	,,	26-31.
Hangchow	April	2-7.
Hankow	,,	12-17.
Changsha	,,	21-25.
Peking	May	1-9.
Paotingfu	,,	11-13.
Tientsin	,,	15-20.
Nanking	,,	22-26.

Mr. L. N. Hayes, Chengtu, writes: "You may be interested to note that at the closing meeting of our Bible School this term, 104 men signed cards taking one or more of the five steps that we have used for our closing meetings for three terms. 54 of these men were students of our schools. We had a meeting of the pastors of the city and personally introduced 42 of the 54 men to the pastors; we also had a social gathering, at which there was manifested a splendid spirit of fellowship."

Some very interesting samples of cloth made in Chosen (Korea) at Songdo Higher Common School were recently sent to the RECORDER office in connection with an advertisement which will appear in next month's issue. These samples indicate something of the industrial possibilities that may be developed in connection with mission work.

We note also in the same connection two interesting articles in *The Korea Mission Field* for January, 1918; the one on "Industrial Work among Women and Girls," by Mrs. Lois Hawks Swinehart, the other on "The Gospel and Industrial Arts," by A. E. Lucas.

Development along industrial lines is a sign of the times that deserves to be carefully noted.

At the bi-monthly meeting of the Canton Missionary Conference in November, the Report on Comity approved by the China Continuation Committee at its last Annual Meeting was read through and discussed in detail. The two following resolutions were passed:

"That the Canton Missionary Conference approves the Report on Comity and identifies itself with the action of the China

Continuation Committee in recommending its adoption by all missions and church authorities.

That the existing Board for Co-operation be the Intermission and Interdenominational Board to which all questions regarding comity and requests for arbitration, etc., may be referred."

There has come to the RECORDER office a new magazine known as *Missionary Ammunition*, prepared by a Committee of the Foreign Missions Conference of North America, for the exclusive use of pastors. Its purpose is, as its name indicates, to provide pastors with live missionary material. The third number, for instance, is devoted to the publication of "Good Missionary Stories." Such titles as "China Statistics Vibrant with Life," "China's Readiness for the Gospel," and "How the Clergy of America can help the Republic of China," indicate something of the suggestiveness of the contents of this new venture in missionary journalism.

Those who are able to use motion picture films in connection with their mission work will be interested to know that a Film Review Committee passes weekly on films suitable for use in connection with work among the Chinese. The arrangement whereby this Committee works has been made with Mr. Ramos, the Manager of the Victoria and Olympic Theatres in Shanghai. A list of the films, together with a description, may be secured by writing to the Ramos Amusement Company, care of the Victoria Theatre, Shanghai. Acceptable scenic and educational films can be rented at reasonable rates.

The evil of trading in athletics by schools in China seems to be on the increase. Several schools in their passion for winning teams are proselyting good athletes from other schools. One school in North China recently lost its two best athletes to schools which were offering them inducements to change schools. This is an evil that must be resisted by every means at the disposal of those interested in pure athletic competition for the physical and moral benefits obtainable thereby and for no other reason. This matter is being closely watched by the Far Eastern Athletic Association and good athletes who think that they can behave in this way will eventually find themselves left out of consideration when the next All-China team is picked. Students in all schools should be warned accordingly.

Rev. J. H. Freeman writes as follows, with regard to the opening of a new station by the Siam Mission of the Presbyterian Board of Foreign Missions (North): "I write to tell you that the new station in Chieng Lung (or Hoong) as we call it (Chien Lung Ch'ing is the Chinese name) in south-western Yunnan was opened in October by C. W. Mason, M.D., and Rev. Lyle J. Beebe. They have secured a good site free from the Chinese authorities, but at the last word the papers for it had not yet been given, probably requiring some correspondence. They are already building upon it . . . . .

"It is too soon to say anything of work done, but the prospects are most encouraging.

Both Chinese and native authorities are most friendly and receptive . . . Mr. Beebe is only temporarily assigned to the new station. Dr. Clifton Dodd will take his place on his return from furlough."

The following echoes from the Buchman meetings have been received:

"Mr. Buchman and those with him did us all much good in Foochow—missionaries, Chinese pastors, preachers, and church-members. Last Sunday thirty-three students united with the Church here."

"Buchman is now here and we are in the midst of most inspiring meetings. I am sure that he is doing a larger work for the cause of the Kingdom here in China than has been done for a very long time, and I am certainly getting a great deal out of it myself. It seems to me that this is one of the most real indications of the love and help of God in this great movement. I am sure that Hankow will be a different place from now on than what it has been before, and I trust that this influence may extend also to Wuchang and Hanyang.

Personals

BIRTHS.

OCTOBER:

3rd, at Shunking, to Mr. and Mrs. G. Kirkpatrick, C. I. M., a daughter (Pauline Malet).

NOVEMBER:

21st, at Siningfu, to Mr. and Mrs. F. D. Learner, C. I. M., a son (James Andrew).

23rd, at Shanghai, to Dr. and Mrs. A. W. Tucker, A. C. M., a daughter (Maria Washington).

26th, at Yenchow, to Mr. and Mrs. J. Thompson, C. I. M., a son (Ernest David).

30th, at Anking, to Rt. Rev. and Mrs. D. T. Huntington, A. C. M., a daughter (Jane Trumbull).

DECEMBER:

1st, at Fengchen, to Mr. and Mrs. J. N. G. Anderson, C. I. M., a son (Nils Gustav Oskar).

11th, at New York, to Mr. and Mrs. D. W. Edwards, Y. M. C. A., a daughter (Anne Louise).

15th, at T'aiyüanfu, Sha., to Dr. and Mrs. Geo. K. Edwards, E. B. M., a daughter (Ethel Florence).

17th, at Shanghai, to Mr. and Mrs. A. T. Lavington, C. I. M., a daughter (Margaret Joyce).

17th, at Mienchow, Sze., to Mr. and Mrs. J. W. Spreckley, C. M. S., a daughter (Frances Irene).

27th, at Mihsien (Kaying), to Mr. and Mrs. E. C. Burket, A. B. F. M. S., a son (Stanley Campbell).

JANUARY:

2nd, at Chefoo, to Mr. and Mrs. W. C. Booth, A. P. M., a daughter.

10th, at Hanghsien (Hangchow), to Rev. and Mrs. F. D. Scott, A. P. M., a daughter.

15th, at Foochow, to Mr. and Mrs. T. C. McConnell, Y. M. C. A., a daughter (Kathleen Findley).

18th, at Tsinanfu, to Mr. and Mrs. Wm. E. Winter, A. P. M., a daughter (Vera Angeline).

MARRIAGES.

NOVEMBER:

2nd, at Hanghsien (Hangchow), Miss Ethel Rhoda, A. P. M., to Mr. A. Q. Adamson, Y. M. C. A.

15th, at Holy Trinity Cathedral, Shanghai, Miss Mina Logan, C. P. M., Changtefu, N. Honan, to Rev. Owen Stevenson, C. I. M., Si Hwahsien, Honan.

DECEMBER:

28th, at Kiukiang, Miss Marian H. Fishe (Hokow, Ki.) to Mr. J. L. Rowe (Kanchow, Ki.), both C. I. M.

DEATHS.

OCTOBER:

29th, at Bath, England, Mrs. D. J. Mills (C. I. M., Chefoo), following

a surgical operation for removal of tumour.

NOVEMBER:

30th, at Toronto, Mr. Wm. Y. King (C. I. M.), from apoplexy.

DECEMBER:

1st, at Shekichen, Honan, Gladys Miriam Conway (C. I. M.), aged one year.

9th, at Sichow, Ruth Helen Mellow (C. I. M.), aged three years and nine months, from diphtheria.

9th, at Yenchow, John Hardisty Thompson (C. I. M.), aged two years and two months, from bronchitis.

20th, at Tatungfu, Mr. A. Albin Karlsson (H. F., C. I. M.), from fever.

20th, at Shanghai, Millidge Pendercll, Jr., aged one year and two months, son of Mr. and Mrs. M. P. Walker.

30th, at Luho, George Fox DeVol, M.D., A. F. O.

JANUARY:

14th, at Sanshui, She., Miss C. Villadsen, C. I. M., killed by robbers.

16th, at Sianfu, Mrs. J. E. Thor, C. I. M., from heart failure after an attack of bronchitis.

ARRIVALS.

SEPTEMBER:

4th, from England, Reginald W. Sturt, C. M. M. L.

OCTOBER:

29th, from U. S. A., Dr. and Mrs. John Y. Lee, Lecture Dept., Y.M.C.A., Shanghai.

30th, from England, Mrs. Reginald W. Sturt and children, Miss Sarah B. Davis, C. M. M. L.

31st, from New Zealand, Rev. Wm. Mawson, Miss E. Prentice, Miss E. E. Wright (ret.), P. C. N. Z., Canton.

NOVEMBER:

10th, from U. S. A., Rev. and Mrs. O. P. Deale, Nazarene Msn. (Chaocheng, Sung.); Rev. and Mrs. A. B. Richards, N. H. A. (Tungchangfu, Sung).

11th, from U. S. A., Miss Phoebe Holmes, P. M. (Wongkong, Tung.). From Canada, Miss L. M. Ward, P. M. (Canton).

15th, from U. S. A., Rev. and Mrs. Ivan Kauffman, P. M. (Kansuh).

28th, from Australasia, Misses H. L. Reid and Miss M. E. Haslam (ret.), Misses E. M. Donnelly, A. I. Hill, G. E. Rees, C. I. M.

DECEMBER:

10th, from England via N. A., Mr. Lewis Jones, Miss M. E. Waterman (ret.), C. I. M. From Canada, Mr. G. H. Booth, Miss I. E. Wilson, C. I. M. From U. S. A., Mr. and Mrs. S. B. Collins and children, Y. M. C. A. (Yunnanfu).

14th, from U. S. A., Rev. G. G. Hoisholt, Deaconess T. L. Paine, A. C. M.; Mr. and Mrs. R. F. Rope and child, Y. M. C. A. (Hongkong).

26th, from U. S. A., James N. Montgomery, A. P. M. (S.)

Date not given: from U. S. A., Samuel and Helga Hansen, Full Gospel Mission (Shanghai).

JANUARY:

6th, from U. S. A., Mr. and Mrs. H. J. Rounds, Y. M. C. A.

7th, from France, Rev. A. W. Lochead, C. P. M.

13th, from Canada, Rev. and Mrs. A. J. Williams and child, C. M. M. (ret.); Dr. Catherine Travis (Kaifeng, Ho.), C. M. M.

14th, from Finland via Siberia, Misses J. W. Arpiainen and A. E. Ehrström (ret.), and Miss E. Ivanoff, C. I. M.

16th, from Canada, Miss H. O. Anderson, C. I. M. From U. S. A., Rev. and Mrs. Wm. Ashmore, D.D., A. B. F. M. S.

19th, from U. S. A., Miss Myra E. Rolle and Miss Stella M. Rudy (ret.), C. and M. A. (Kwangsi); Rev. H. C. Bennett, M. E. M. (Foochow).

23rd, from U. S. A., Miss Pearl Denbo, Nazarene Msn. (Chaocheng, Sung.).

25th, from England via the Cape, Messrs. D. J. Harding and G. E. Metcalf (ret.), C. I. M.

DEPARTURES.

NOVEMBER:

11th, to Canada, Mr. D. W. Crofts and John Crofts, C. I. M.

JANUARY:

3rd, to U. S. A., Miss A. H. Gowans, A. P. M. (N.)

4th, to U. S. A., Rev. W. F. Hayward (F.), A. C. M.

5th, to U. S. A., Miss Belle Myers, F. M. A.

17th, to Australia, Miss E. L. M. Wiesner, C. I. M.

25th, to U. S. A., Rev. F. S. Carson, M. E. M.

Valentine's Meat-Juice.

Endorsed by Leading Members of the Medical Profession of the United States, Great Britain and Germany, and employed in Insane, Inebriate, Government and General Hospitals and Sanatoriums.

SOOCHOW HOSPITAL, SOOCHOW, CHINA.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two teaspoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:

In both cases the peculiar merit of the Meat-Juice lay *in its being able to supply a circulating medium as near in character to the blood as can be well obtained.* It is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by *rectal enema*, with or without brandy.

I use it daily in hospital and private practice, and feel that I cannot recommend it too highly

WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

GEORGE H. ELLIOTT, M. R. C. S., in the *British Medical Journal*, December 15th, 1883: "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best of these (meat) preparations. It was used by the late lamented President Garfield during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M. D.

CAUSES DIGESTION OF THE FOOD.

GIVES TONE TO THE STOMACH.

New York.

I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M. D.

Hamburg.

VALENTINE'S MEAT-JUICE has been used for the benefit of the Cholera patients in the Cholera Barracks. The strengthening and nourishing effects of VALENTINE'S MEAT-JUICE were at once manifest, as it was necessary to introduce only small quantities of it at a time into the weak stomach.—DR. HERM KUMMELL, *Physician-in-Chief of the Marine Hospital.*

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1 N. Soochow Road,
Shanghai, China.